1507/763.

J. CASA

HIS

GALATEUS,

OR

A Treatiſe of Manners.

Wherein

A Father inſtructs his Son how to carry himſelf ſo as to gain the Character of a well-bred and accompliſht Gentleman.

Writ

Originally in *Italian*, from thence Tranſlated into moſt of the Languages of *Europe*.

Done into *Engliſh* from an Elegant L Verſion of *N. Chytræus*. By ſevera Gentlemen, educated at a priva mar-School in *Hackney*.

LONDON

Printed for *William Davis*, in *Cornhill*, M

BRITISH MUSEUM
15 63
JAN

To My
Ingenious and Worthy Friend,

Mr. S. N.
MERCHANT.

SIR,

THere are many Reaſons inducing to beg your Patronage of this Tranſlation, and ſome to hope for it. First, your own Generous Nature, which, in pity, won't deny it, to the unanimous Prayer of your

Humble Supplicants, the pretty Lisping Translators, whereof your Son is one, a Youth of prodigious Natural, and I may add Acquir'd Parts, for his Age. Next, That, tho' we have been more unhappy than our Latin Translator *in our Version of this Author, we might, at least come up to him, in the Choice of a Patron; tho' he boasts to have found one, who for* Virtue, Sweetness of Temper, and Agreeableness in Conversation, *might be pro-*

propounded to Young Gentlemen, as a Living Pattern, *which, they accurately Viewing, and Measuring, like* Polycletus's *Statue,* P. 111. *might better understand the following* Precepts; *and conform their* Manners, Gestures, Discourses, *and* Conversation *accordingly. But he, only by report,* Believed *his Happiness, in this Particular, having never seen* Nicolaus Casa; *and therefore, tho' the* Youth *of the* University *of* Ro-

ſtock, *might underſtand there was ſuch a* Rule, *the Diſtance of the Place where it was, would give 'em but ſmall Opportunity, of making uſe of it.* We *not only* know *there is ſuch a* Rule, *but have* meaſured *by it, and find it Exact, and Perfect. But the Severity of your Virtue, and Strictneſs of my Rule, forbid Excurſions on this Head. Another, (for I will mention no more) is, that you firſt brought me acquainted with*

Ga-

Galateus: GALATEUS *whom all* Europe *Loves and Honours.* Italians, Germans, Spaniards, French, *&c. familiarly converſe with him in their own Language; and ſhould not we, who give Place to none of 'em in* Hoſpitality, Complaiſance, Addreſs, Good Manners, *and which Crowns all* Good Nature, *ſo peculiar to the* Engliſh, *that other Nations have no Name for it, paſſionately deſire the Honour of ſuch*

a Converſe. The Gentlemen of my Family were ſo much taken with him, tho' in the old faſhion'd dreſs of his Country, *that they took a fancy to try how he would look in an* Engliſh Habit. *The Truth on't is, they are but* Apprentices, *and I can't ſay his Clothes are very well ſhap'd; but, I hope, he is not ſo diſguiſed but you will know him again. He is ſo much of a* Gentleman, *ſo* brisk, *and yet ſo* grave, *ſo* Eloquent, *and*

yet

yet ſo unaffected, *ſo much a* Courtier, *and yet ſuch an Enemy to* Ceremony, Niceneſs, *and* Formality, *that you can't miſs knowing him even in Raggs. Really, Sir, his Company, both for his own ſake, and yours, has been very Agreeable; his* Diſcourſes *being both* Pleaſant, *and* Inſtructive; *for if any, ſurely a Diſcourſe of this Nature muſt be ſo. Of how great Moment, and Concern, 'tis both to this preſent, and future Ages*

to

to inform Childrens *tender Minds with* Piety, Virtue, *and* Good Manners, *is ſo very Notorious, and confeſſed by all,* that *I have often wonder'd, and griev'd to ſee ſome Parents, and Maſters ſo Remiſs, or Perfunctory therein. It can't be from the Diſagreeableneſs of the Undertaking; for how can Virtue be a tedious Diſcourſe, or Innocence imbibing it, a dull Entertainment? Nor the Difficulty thereof; nothing can be more ductil, and ſequacious,*

quacious, then the Matter they work upon ... If, from this Plaiſter of Paris, *it be hard to form a Beautiful Statue, what muſt our Divines do, who are to work unmalleable Flints, and nether Milſtones? I dare ſay, if ſuch as have been Remiſs herein, would ſet about it in Earneſt, they would find it an Exerciſe not leſs Pleaſant, then Profitable; and would ſee no Reaſon, to forbid little Children to came to 'em, but would lay their forming*

ing

ing Hands upon them and bleſs them. And tho' few Parents can teach their Children (as you) Languages, Arts, and Sciences; moſt can inſtruct them in Virtue, *and* Good Manners, *and all take care they ſee no bad Example, and exhibit that Reverence, which is due to 'em; which tho' Great, few Parents conſider: But you, Sir, are one of thoſe few, who not only know the Theory, but Practick of all theſe. You not only tell them the way like*

like our Galateus *but leaſt they ſhould ſlip, or miſtake, take 'em by the Hand, and gently lead 'em along. You ſhape their Manners, moulding the plyable Wax how you pleaſe,*

Artificémq; tuo ducit ſub pollice vultum.

Sir, I know you too well, and Galateus *has taught me better than to make this Dedication a Panegyrick. If, you will condeſcend to ſmile upon this firſt Eſſay*

of

of our Pupils; having reap'd ſo many Advantages already, both in forming our Manners, and Style, and thoſe Accumulated with the Acceſſion of your Favour, we ſhall be leſs concern'd at any Invidious Cenſure, and encouraged to attempt ſomething more ſucceſsfully; and you will join them in the ſame Category with my ſelf, who am without a Complement,

Worthy Sir,

Your Obliged

Humble Servant,

Groveſtreet, April the 9th. 1701.

R. AINSWORTH.

The Names of the Tranſlators.

Mr. *William Huſtler.*
Mr. *John Hals.*
Mr. *Robert Naſh.*
Mr. *Thomas Walters.*
Mr. *George Worley.*
Mr. *Francis Forrord.*
Mr. *Edward Tymewell.*
Mr. *John Collet.*

To-

BRITISH MUSEUM
15 JAN 63

Joannes Caſa,

HIS

GALATEUS,

OR,

A Treatiſe of Manners.

SON,

SINCE you now are ſetting out, and as you ſee, I am almoſt come to the end of this journey of *humane life*, and I love you much, and that cordially and ſincerely, I have purpoſed with my ſelf (having found them to my coſt) to ſhew you a place or two, at which I was afraid leſt you ſhou'd either ſlip, or at leaſt loſe the way: That ſo taking my Directions to the Salvation of your Soul,

and the honour of your illuſtrious Family, you may keep the right way. But becauſe 'tis likely this Age of yours, being yet Tender, may not be ſo fit to take in more grave and ſubtil pieces of Learning, reſerving them to a more convenient Seaſon, I will begin to treat of ſuch things for the preſent, as probably, ſome may think frivolous, *viz.* What Methods a Man ſhou'd take, and how order his Life ſo, as to be accounted well-bred, acceptable, and genteel in Converſation; which thing indeed is either it ſelf a Virtue, or what for its likeneſs cometh very near to it. Altho' without doubt it is a greater Praiſe in it ſelf to be either a liberal, honeſt, or valiant Man, than to have a good Carriage, or to be accounted a fine Gentleman; nevertheleſs, uſually a genteel and neat Geſture, and a fine addreſs of Speech, doth not bring leſs advantage to the Poſſeſſor, then *liberality*, *courage*, or *greatneſs of Spirit* can to

The Propoſition.

The Uſefulneſs and Neceſſity.

to thoſe that are accompliſh'd with theſe Virtues. For theſe are to be us'd often, and indeed every Day, many ways; ſince it is neceſſary for every one to diſcourſe and converſe with others daily. But *Juſtice*, *Fortitude*, and other more noble and excellent *Virtues*, are much ſeldomer in uſe; for a *liberal* or *brave* Man, is not oblig'd to be liberal and brave every Hour, for that were impoſſible; ſo Men of Spirit and Courage have ſeldom occaſion for ſhewing it. Therefore as much as theſe exceed thoſe in their Greatneſs and Weight (as I may ſay) ſo much they are ſurmounted by them, both in *Number* and a continued ſeries of *Repetition*. I can recount to you a great many by Name, if it were proper, who otherwiſe are no great Perſons, yet are eſteemed by all very much, but for one thing, becauſe they are of a pleaſant and agreeable Humour in their Converſation with all Men with whom they Converſe; and by which they

being aſſiſted, have come to the higheſt ſtep of Honour, and have left them a great way behind, who excelled 'em in thoſe more noble and excellent Virtues; which I have ſpoken of a little before. For as an agreeable and genteel Behaviour hath a Power of exciting the Reſpect of thoſe with whom we live, ſo on the Contrary, a rigid and moroſe Carriage makes others hate and deſpiſe us. And tho' there is no Law againſt ſuch Manners, becauſe they are but little Faults (as verily they are not great ones) nevertheleſs, we ſee that Nature itſelf doth correct us ſufficiently for them, in depriving us thereby of the Converſation and Eſteem of Men; and ſurely as other great Faults bring more detriment, theſe leſſer bring *more*, or at leaſt *more frequently*. For Men are afraid of wild *Beaſts*, but vouchſafe not to fear ſuch little Inſects, as *Gnats* and *Flies*; yet becauſe we are continually plagued with ſwarms

ſwarms of them, we find our Paſſion moved oftner againſt theſe then thoſe; ſo it happens, that almoſt all People hate ſuch as are moroſe and intractable, twice as much as they do thoſe that are notoriouſly Wicked. Wherefore none can doubt but it is highly expedient for any one, who has not reſolv'd to live in Solitude, or an Hermit's Cell, but in the Society and Converſation of Men, to know how to carry himſelf civilly and genteely in Company. I might further inſiſt, that other Virtues want many and various Inſtruments, without which they cannot Operate: But this Decency and Affability, even without a Patrimony, can ſet it ſelf up, as conſiſting only in *Words* and *Actions*. But herein, that you may eaſier diſcharge your Duty, you muſt know, that 'tis convenient to ſuit and ſquare your manner of living not to pleaſe your own Humour, but the Will and Deſire of thoſe with whom you Converſe, to

which indeed that altogether is to be directed, with a certain Moderation. For he that deſires in his Converſation, above meaſure to comply with others Pleaſures with a certain Affection, ſeems a Paraſite, or a Mimick, rather than a mannerly or genteel Perſon: As on the contrary, he that cares not whether he pleaſes or diſpleaſes others, is deſervedly thought a rude and clowniſh Fellow. Therefore that we may, when we are to ſuit our ſelves to the Humours of others and not to our own, make our Company grateful and agreeable, we muſt inquire what thoſe things are, wherewith the greateſt part of Men are pleas'd, and what thoſe things are they generally have an averſion to; ſince from hence we may eaſily find out, what Manners in Converſation are to be avoided, and what to be embraced.

The ſum of this Diſcourſe.

We ſay then, that *every thing which is troubleſome or noiſome to any of the Senſes, or contrary to the Appetite, or which*

which brings the Idea of naſty or hateful things with it, or any thing that croſſeth the Intellect, I ſay, every ſuch thing, as very diſpleaſing to others, ought carefully to be avoided. Therefore unclean, ſtinking, or tedious things, and ſuch as ſtir up Choler, are in the Preſence of others not only not to be done, but not ſo much as to be mention'd: For not only the doing or the remembrance of things of this Nature, but alſo the Adumbration or bringing the Idea of them to the Imagination of others, is generally very diſagreeable.

Inſtances of things repugnant to the Senſes.

Therefore their Cuſtom is very unſeemly and unfit, who in the Preſence of others, handle, touch, or ſtroak any part of their Body with their Hand. In like manner, it does not become a civil and mannerly Perſon, in the Company of others, to make himſelf ready for the *Neceſſary*-houſe, or after his return from thence, to tye up his Points before others: Nay if he will be rul'd by me at ſuch a time as this, he ſhall not waſh his Hands before his

Company; for his very waſhing may repreſent the Idea of what he has been doing to their Imaginations. For the ſame Reaſon, the Cuſtom of ſome People is condemn'd, who finding ſome ſtinking thing by the way, preſently turn to their Companions and ſhew it them: But 'tis much more odious which ſome ill-bred People do, who will hold a ſtinking thing to their Noſe, and cry out, *Smell I pray how this ſtinks*; when they ſhou'd rather ſay, *it ſtinks, don't ſmell it.* Since theſe, and ſuch like Manners, are very troubleſome to thoſe Senſes to which they properly belong,

The Ears offended.

ſo the Ears are offended with the gnaſhing of Teeth, when being clos'd, they as it were grate one againſt another; alſo by the colliſion, or grating of two Stones one againſt the other, or the rubbing of Iron Inſtruments, which every one ought carefully to avoid. Nor ſhall he think this one caution ſufficient, but ſhall carefully avoid ſinging in Com-

Company, if his voice be not very good, and he has none to joyn with him. Which few, notwithſtanding, obſerve; yea, ſuch as can't ſing at all are apteſt, in ſpight of *Nature* and *Art*, to plague People this way. There alſo are ſome, who in coughing and ſneezing make ſuch a noiſe, that they are enough to deafen the Ears of the Company; and ſome of them at the ſame time, very inconſiderately and unmannerly, ſprinkle their Flegm in their Oppoſites Face. There are others alſo who in yawning, uſe to howl and bray, and with a wide yawning Mouth ſtill continue their diſcourſe; in the mean while uttering a Voice not unlike dumb Men, when forceably they endeavour to ſpeak; which Cuſtoms being very Undecent and Offenſive, both to the Eyes and Ears, are ſedulouſly to be avoided. To this head belongs, that a Well-bred Man ought to forbear much yawning, and that not only

only for the Reaſons above recited, but alſo becauſe it ſeems to ariſe from being cloy'd or ſatiated with ſomething, becauſe he that yawns ſo often, rather deſires to be ſomewhere elſe than where he is, and conſequently has an averſion to the Society, Diſcourſe, and Manners of the preſent Company. And ſurely, though a Man be very apt to yawn, if he were taken up with ſome pleaſant Buſineſs, or ſerious Meditation, he wou'd eaſily forget it. But on him that is unthoughtful, or unimploy'd, it eaſily ſteals. Therefore it comes to paſs, that if any one Perſon gape in a Company unimploy'd both in Mind and Body, then all the reſt (as you may have ſeen often) yawn after him, as if he had put them in mind of that which themſelves wou'd have done firſt, if they had remembred it. And ſince in the Latin Tongue a *Yawner*, and a *Lazy-Fellow*, are Convertible Terms, this perverſe Cuſtom is to be avoided, as being unpleaſant

pleaſant to the Eye, hatefull to the Ear, and contrary to the very Appetite. For when we uſe it, we not only make a Declaration that our preſent Company is not very pleaſing to us, but another not much to our honour, that we are of a Sleepy Drowſy temper, which can't make us very taking, or agreeable to our Company. It is alſo unſeemly with Hawking or Coughing, to bring up Spittle or Flegm, or after you have blow'd your Noſe, to open your Hankerchief and look upon it; as if it were poſſible a Pearl or Ruby ſhou'd drop out of your Brain. For ſuch Actions and Manners as theſe in Company are ſo Loathſome, and Nauſeous, that by reaſon of 'em none can wiſh us well. Nay, if any ſhou'd have an inclination for us, by theſe, and ſuch like, we eſtrange him from us. Verily, ſuch Men ſo ill-bred, and yet affecting the good-will and love of others, may not be unfitly compar'd to ſome

muſty, ragged Woman lying in the Aſhes, and ſcraping them about with her Hands and Feet, hawking, ſpitting, and bringing up her Flegm at every turn, daubing and naſtying therewith all about her, and yet imagining by this means to Charm, and get ſome young handſome Sweet-heart, when this was the way to loſe him, and make him loath her. It is alſo very Unmannerly in a Man, to put his Noſe and ſmell to a Cup of Wine, of which another is to drink; or to Victuals, which another is to eat; nay, I wou'd not have him ſmell at what himſelf is to eat or drink, ſince it may happen ſomething may fall from his Noſe, or if there do not, another may ſuſpect it, and take a loathing. Nay, if I may adviſe you, you ſhall not give the Glaſs you have drunk of to another (unleſs there be a great familiarity between you) much leſs a Pear, or any other Fruit you have bit your ſelf; neither may you excuſe

cuſe your ſelf that theſe are things of no great Moment, for Wounds though ſmall, if many, may kill a Man.

There was ſometime ago a Biſhop of *Verona* of great Learning, and a very polite Man in all Arts and Sciences, his Name was *John Matthew Gibert*. He amongſt other laudable Cuſtoms, was ſo well-bred, and of ſuch a free temper towards Gentlemen who frequented his Houſe, that he paid them all reſpect, not indeed with an immoderate magnificence, but us'd a Mean, ſuch as became a Clergyman. It happened, that a certain Noble Man coming over to *Verona*, call'd Count *Richard*, ſpent ſeveral days with this Biſhop and his Family, in which moſt were well enough accompliſh'd, both as to Manners and Literature: Who ſeeing this Gentleman polite, and good humour'd above others of his Quality, highly commended him, and from thenceforth had paid him

Count *Richard.*

a very great reſpect, had not a ſmall Fault ſomething blemiſh'd his Manners: Which when the Biſhop, a very intelligent man, himſelf took notice of, he made ſome of his moſt intimate Friends acquainted therewith, who though afraid to offend ſuch a Gueſt, yet at laſt agreed it worth their while friendly to tell the Count of it. Therefore, when the Count was about to depart the day following, and had taken leave of all, the Biſhop ſent for one particular Gentleman, a very Prudent and Circumſpect Perſon, and enjoyned him when the Count was on Horſeback, as it were in an honourable reſpect, to wait on him ſome part of his way; and when he found the moſt convenient time, as courteouſly and kindly as he cou'd, let him know what they had agreed on. Now this Gentleman was a Domeſtick of the Biſhop, a Man ſomewhat in years, of ſingular Learning and incredible Affability, very

very eloquent, and of a ſweet and graceful Countenance; who himſelf had ſpent a great part of his Life in the Courts of great Princes, and was, and perhaps ſtill is, called *Galateus*, mov'd by whoſe requeſt and advice, I begun to write this Book. He therefore waiting on the Count ſome part of the way, preſently inſinuated himſelf by a pleaſant Diſcourſe about ſeveral things: and when they had talk'd familiarly of one thing after another, and he thought it time to return again to *Verona*, and the Count was urgent with him to go back, and for that purpoſe was turning his Horſe to take leave with him, *Galateus* with a ſerene Countenance and moſt pleaſant words, ſpake thus to the Count. *Galateus.*

'*The Biſhop of* Verona *my good Lord*
'*gives you many thanks for the Ho-*
'*nour you have done him, in vouchſa-*
'*fing to make uſe of his mean Houſe,*
'*and ſtay ſome time there. Moreover*
'*conſidering your ſingular kindneſs*

'*to*

'*to him, he has enjoyn'd me to make*
'*you a Preſent from him, and earn-*
'*eſtly deſires you wou'd be pleas'd to*
'*accept it kindly; now the Preſent*
'*is this. My Lord Biſhop looks upon*
'*you as a noble Man ſo fine, and of*
'*ſuch a graceful Deportment, that he*
'*ſcarce thinks he has herein met with*
'*your equal; hence it came to paſs,*
'*that more accurately obſerving your*
'*Manners, and ſeverally examining*
''*em, he cou'd find nothing in them*
'*but what was very taking, agreeable,*
'*and commendable; nay, without all*
'*Exception, he ſhou'd approve 'em;*
'*but that in one Action of yours,*
'*there is one thing looks not ſo well,*
'*to wit, when you are eating by ſhak-*
'*ing your Mouth and Lips, by a new*
'*way of ſmacking as it were, you do*
'*not a little offend the Ears of ſuch*
'*as ſit at Table with you, which my*
'*Lord Biſhop wou'd have you ac-*
'*quainted with; and deſires you wou'd*
'*abſtain henceforth from this ill Cu-*
'*ſtom, and accept this friendly Re-*
'*proof and advice, as a moſt precious*
'*Gift,*

" *Gift. For he is really perſuaded,* " *there is none in the whole World who* " *wou'd make you ſuch a Preſent.* The Count, who was never advis'd of this before, hearing that in a manner he was upbraided therewith, at firſt bluſh'd a little, but like a wiſe man, ſoon recovered himſelf, and made this anſwer. *Pray let the Biſhop know from me, if the Gifts Men preſent to one another were all ſuch as this is, they wou'd be much richer then they are. And for this his kindneſs and good will towards me, give him my humble thanks, and aſſure him, that henceforth, without doubt, I will carefully mend this Fault. In the mean time kindly farewell, and I wiſh you well home.* What do you think this Biſhop and his Noble Family, wou'd ſay to thoſe whom ſometimes we ſee, like Hogs, up to the very Ears in Broth, that never lift up their Head and Eyes, much leſs move their Hands any where from the Meat before 'em, and whoſe Cheeks are ſo puft out,

as if they were ſounding a Trumpet, or blowing the Fire with their Mouth, who eat not, but ravenouſly ſwallow their Meat; who are not, as we uſe to ſay, Knuckle deep, but Elbow deep in Fat, daubing their Napkins to ſuch a degree, that they look like Diſh-clouts: Yet they ſtick not with theſe very Napkins, either to wipe off the ſweat (which for haſt and eagerneſs of devouring, ſtreams down their Forehead, and Face, into their Neck) or blow their Noſe upon 'em, whenever they have occaſion. Truly Men ſo ſlovenly and dirty, are not only unworthy the cleanly Hoſpitality of this Noble Biſhop, but ſhould be baniſhed all Neat and Mannerly Society. A Man ſhou'd therefore take care, that he do not ſo greaſe his Fingers, as to foul his Napkin; for that is nauſeous to ſuch as ſit with him at Table. Alſo 'tis not handſome to rub the Bread that is ſet before you into Crums. Moreover, Ingenuous

Waiting

Waiting Men, who ſerve at Table ſhou'd take care they don't ſcratch or rub their Head, or any part of the Body, in the ſight of their Maſter, either at Table or any where elſe; or with their hands touch any part of their Body cover'd with their Garments; or by any Geſture ſeem to do it. As ſome Cup-bearers Careleſly and Fooliſhly do, putting their Hands into their Boſom, or behind 'em under their Coat. When they ought rather to keep 'em always in ſight, to avoid ſuſpicion of any thing; and thoſe ſo curiouſly waſh'd, that not the leaſt Dirtineſs may appear. And when they ſerve up the Diſhes, or give the Cup, they ought to take care of Spitting, Coughing, and eſpecially of Sneezing. For in this, and ſuch like things, a ſuſpicion of Naſtineſs may, and often does, create in their Maſter ſuch a diſtaſt, as tho' the thing had actually happen'd. Therefore let Waiting-Men give their

Maſters no occaſion of ſuſpicion. For what might be done, is equally diſtaſtful as if the thing had been done. But if you be to take up a roaſted Pear from the Fire, or a Toaſt from the Coals, you ought not to blow the Aſhes from it; For they uſe to ſay, there is no Wind without Water; but rather with a light Arm upon the Plate, or ſome other Commodious way. Alſo your Napkin as tho' new waſh't, you ſhall not offer to another, becauſe he you offer it to, knows not whether it were ſo or no, and therefore may eaſily be offended. When a Man diſcourſeth with another, he ought not to ſtand ſo near him as to breath upon him. For you may find ſuch as can't bear anothers Breath, tho' never ſo ſweet. Theſe Ways and Cuſtoms are very diſpleaſing, and therefore ought carefully to be avoided. For probably what is above mention'd, may be troubleſome to the Senſes of ſuch as we converſe with. And now we will

will ſpeak of ſuch things, as may be without any particular trouble to the Senſes, yet are diſpleaſing to the natural deſire of moſt Men, when ever they are done. Know therefore, there are many and various things which Men naturally deſire ; ſince ſome are given to Paſſion, ſome to Gluttony, others to Luſt, others to Covetouſneſs; ſome to one Appetition, ſome to another. But in a mutual Converſe with others, Men don't ſeem either to covet, or affect any of the things aforeſaid ; For theſe do not conſiſt in Manners, Company, and familiar Converſation, but in ſome other things. Therefore they deſire herein, what may proceed, and be perform'd, by the familiar Converſation of Men, of which ſort are *Good-will*, *Courteſy* and *Reſpect* to ſuch we live with. Therefore one of thoſe things ought to be ſpoken or done, which may give eſtimation, that thoſe we keep company with, are not lov'd, at

leaſt, not much regarded by us. Therefore it ſeems to be an unmannerly Cuſtom, (which notwithſtanding many uſe) to ſeem as it were purpoſely to be almoſt aſleep in that place, where the Company are pleaſantly Diſcourſing. For ſuch as do this, plainly intimate they have no extraordinary reſpect for the Company, and little mind either their Preſence, or Diſcourſes. To ſay nothing that when a Body is aſleep, eſpecially if one is out of order, ſome thing may be done that may be ingrateful both to the Ears and Eye; and truly, one may ſee often the ſweat of thoſe drowzy People run down their Face and their Spittle down their Beards. And for the ſame reaſon it is very Unmannerly, if any Perſon ſhould riſe out of good Company, and walk up and down the Room. You may alſo light of People which ſo move, writh, and ſtretch themſelves to and fro, yawning and turning themſelves firſt to one

ſide, and then to another, as if they had an Ague. This is a certain Indication that they diſdain their preſent Company. In like manner, thoſe do ill who pull one Letter after another out of their Pocket, and read 'em; and he much worſe, that takes his Sciſſars or Penknife, and ſets himſelf to pairing his Nails, as if he ſlighted the Company; and ſo to put off the time, is forced to divert himſelf ſome other way. We muſt alſo carefully avoid the cuſtoms, which ſo many have, to wit, of Whiſtling and Drumming with our Fingers, or ſhaking our Legs by turns; for by all theſe things a Man ſhews he cares not a Ruſh for his Company. Beſides, 'tis very undecent to ſeat your ſelf ſo, as to turn your backſide to another, or lift up your Foot ſo, that thoſe parts of your Body which ſhou'd be hid with your Cloths are expos'd to view: For theſe, and other things of the like nature, are not uſually done, but

before ſuch whoſe cenſure we value not. But notwithſtanding, 'tis true, if ſome Perſon of Quality ſhou'd do ſome ſuch things before his Servant, or ſome nearer Friend, that he wou'd in ſo doing, not ſhow his Pride, but rather his Freedom and Reſpect. Moreover a Man ſhou'd ſtand or ſit upright, and not make another his Leaning-ſtock. He that is diſcourſing with another, ſhou'd not every now and then jog him, as many uſe to do at every word, generally uſing theſe words, *Did not I ſay true? Do not you think ſo? How ſay you now Sir?* And in ſaying ſo, joſtle you with their Elbows. Alſo let every one according to his Condition go handſomly Cloath'd Abroad, for he that does otherwiſe ſeems to look upon others below him. For which reaſon the Citizens of *Padua* took it ill, and look'd upon themſelves to be deſpis'd, whenever they ſaw a Noble *Venetian* walk in the Street, not in his Robe of Honour, but

but in his Coat, as if he thought he was in ſome ſmall Village. Let alſo your Cloths not only be made of good Cloth, but let a Man prevail with himſelf as much as may be, to follow the Mode of the Country, and ſuffer himſelf, to be drawn to the uſe of the preſent time; tho' perhaps the Garments now in Faſhion are not ſo convenient or fit for your Body, as the old Faſhion was, or at leaſt ſeem not ſo to you. If alſo every body where you live, wears Perukes, I wou'd not have you wear your Hair, of if they wear their Beards, I wou'd not have you ſhave yours. For this is to be ſingular, and contrary to others, when Men in daily converſe, ought not to ſhew that ſingularity, unleſs neceſſitated to it, concerning which I ſhall ſpeak by and by. For this piece of Unmannerlineſs, more than any other, makes Men have an averſion for ones Company. Therefore there is no reaſon that in theſe, and other like things you

you ſhou'd be particular, and oppoſe your ſelf to the publick Cuſtoms, yea, rather with a certain Mean you ſhou'd ſuit your ſelf to them, that you may not be the only Man in the Country, that wears his Waſtcoat as low as his Foot, when all others have it far ſhorter; for as it comes to paſs that when any one has a monſtrous Vizage all wrinkles, and very unlike an Human face, he does as it were draw the Eyes of all People with a certain admiration, juſt ſo do they who are ſingular in their Way and manner of *Dreſs*, not conforming themſelves to other Peoples judgment but to their own fancy, ſome of theſe you may ſee with their Hair neatly hanging down, their Beard either cut or cloſe ſhav'd, others pleating up their Hair, or with large Hats like *Switzers* on their Heads. So it happens that every one in admiration gazeth upon 'em; ſome alſo make a Ring and ſtand viewing thoſe who think themſelves

themſelves Victors, in an Oppoſition againſt all their Country-men. Let your Garments alſo be ſuitable and fit to your Body, and gracefully accomodated thereto. For ſuch as wear coſtly Cloths, which are neither well made, nor fit for 'em, ſhow one of theſe two things, that they care not whether they pleaſe or diſpleaſe others, or elſe that they underſtand not what is Decent and Genteel; and ſo hereby raiſe a ſuſpition in the minds of ſuch as they converſe with, that they care not for their Cenſure, and therefore become as little agreeable to them, ſo far are they from being belov'd by 'em. Beſides theſe, there are ſome who go further, not only giving People occaſion to ſuſpect the worſt of 'em, but actually behave themſelves ſo, that no body can any ways converſe with 'em, for they always make the Company ſtay for 'em, and never ceaſe to be troubleſome to 'em, for they are never ready and equipp'd to their

their mind, nay when all others are ready to ſit down to the Table, the Meat is ſerv'd up, and their Hands are waſh'd, then they are either to write ſomething and call for Pen and Ink, or a Looking-Glaſs, or complain they have not Exercis'd themſelves enough, ſaying in the mean while we have time enough, they may ſtay a little while longer; what's the meaning of all this haſt to day? And ſo they hinder all the Gueſts, as being ſuch who only conſider themſelves and their own pleaſure: Moreover theſe ſame Perſons will have themſelves preferr'd and lookt upon better Men than any body elſe, ſeat themſelves in the beſt Chair, take up the beſt Chambers, covet to have the firſt place at Table, and others to be taken up wholly in ſerving them, be reverenc'd and reſpected by every one; whom nothing pleaſeth but what themſelves have contriv'd and done. Others they laugh at, and think

People

People ſhou'd take notice of no body but them at Table, at Turnaments, at Sports, and all other Recreations. Some others are ſo humourſome, ſour, and haſty in their Diſpoſition, that a body can do nothing to pleaſe 'em, and who always, whatever People ſay, anſwer with a frowning Countenance, and never have done railing and chiding of their Servants, and ſo diſturb the Company, over and over again with theſe words; *How ſoon you call'd me up! how cleanly you have wiped my Shoes to day! you wou'd not wait on me to Church to day, you Beaſt, I cou'd find in my heart to give you a ſlap on the Chaps.* Such diſcourſe as this before People is very unſeaſonable, impertinent, and induſtriouſly to be avoided. For tho' a Man were truly and really modeſt and humble, and us'd theſe Manners not ſo much from an ill Nature, as from an ill Habit, and Negligence; nevertheleſs, becauſe in Converſation he gives ſome external

ternal ſigns of Pride, he can no way avoid the hatred of others. Since Pride is nothing elſe but a depreciating of others : tho' as I ſaid before, every one tho' never ſo mean wou'd have himſelf lookt upon to be ſomebody. There was not many Years ago a Gentleman of a ſharp Wit, and an excellent Schollar, his Name was *Ubaldinus Bandinellus*, who was wont to ſay as often as he went to the Popes Palace, or from thence return'd home, that he met none in that great Concourſe, not only of Nobles, Courtiers, Biſhops and Perſons of Quality, but alſo Plebeians and mean Perſons, who ſeem'd to him, a meaner or better Man than he himſelf was. And ſurely if one wou'd weigh the ſingular Virtue of that Man, there wou'd few men be found, who could any way in true worth be compar'd with him. But truly Men in ſuch caſes, ſhould not at all meaſure themſelves by ſuch a Yard; but rather conſider quantity

tity then quality ; I mean, conſider themſelves as Men, not as Men of ſuch and ſuch Quality. But in receiving others, not ſo much conſider a Mans Dignity, (but as we do in Mony, whoſe value depends on uſe and daily cuſtom) how much he goes for. Therefore in the Company or ſight of thoſe Men, whom we deſire to pleaſe, nothing is to be done, that may ſhew our ſelves rather their Maſters then Companions. Moreover our Actions and Geſtures ought to be ſuch, as may teſtifie our reverence and, extraordinary reſpect of ſuch, as we are in company with. For which reaſon it happens that ſome things, that being done at a ſeaſonable time, cannot be blam'd, yet reſpecting the time and perſons preſent, are very blame worthy, of which kind are ſuch as we have mention'd before, to rally and ſcold at our Domeſticks, and much leſs to beat 'em, for this is to exerciſe our *Power* and *Authority*, which ſeldom is done

in

in the preſence of thoſe whom we honour. Not to mention that he that does it offends the whole Company, interrupting, and ſpoiling their Diſcourſe, eſpecially if it be done at Table, a place not of offence but mirth. I ſay then, that at Table, let what will happen, it is indecent to be angry, or if you cannot get the better of a Reſentment, you muſt by all means ſuppreſs it, that no ſign thereof may appear and that for the reaſons above mention'd, and this we muſt be careful to avoid, eſpecially when Strangers are called to Supper, for you invite them to mirth, and make 'em melancholy, for as ſour things tho' eaten by others, ſet your Teeth on edge, we alſo are troubled at the ſight of other Mens miſeries. Thoſe are *Refractory* Perſons, (as the Etymology of the word intimates) who will do all things in oppoſition to every body elſe. For a *Refractory Perſon*, is juſt the ſame thing with an *hard-mouth'd* and

kicking

kicking Horſe. Now how fit this reſtive Temper is to gain other Peoples *reſpect* and *favour*, you may eaſily judge: For being made up of Contradiction, it is not like to find Friendſhip but Enmity. Therefore thoſe that ſet themſelves upon gaining Peoples reſpect, do always endeavour to avoid this Crime, for this never gains *Favour* or *Good-will*, but rather *Diſtaſte* and *Hatred*. Nay, 'tis the beſt way to get your own delight and pleaſure, by pleaſing others, unleſs there happen to be *damage* or *diſgrace* in it; and to do it always, ſuiting your diſcourſe rather to the Pleaſure of others, than to your own. Nor does it become to be Ruſtick or quite Strangers to others, but rather pleaſant, and as it were, one of the Family. For there wou'd be no difference between an Olive, and wild Olive-Tree, and other ſuch Plants, were not the one planted at home, the other growing wild in the Field. Know that he is pleaſant and agreeable to others, whoſe Manners

in Diſcourſe and daily Converſation are ſuch, as Friends uſe towards one another. For he that carries himſelf ſtrange there, ſeems to be a Foreigner and a Stranger every where. As on the contrary ſuch as are free and familiar, tho' Foreigners, are lookt upon as Friends and Acquaintance in all Places. Therefore it is convenient that every one uſe himſelf to ſalute others with a Pleaſant Aſpect, to talk and anſwer them ſo, that he may ſeem, as it were, to know and be familiar with 'em. In doing of which many are faulty, who never look pleaſantly on any one; who love to deny what others affirm, and whatſoever other Perſons do, even out of kindneſs to 'em, they ruſtically contradict, like Savages and Men Uncultivated, who cannot bear to be ſaluted or attended by others, who nev relax their Minds with *Wit* and *Mirth*, and refuſe even all Offices of kindneſs to themſelves. " *Fabius*

" *bius bid me kindly ſalute you;*
" *What a plague have I to do with*
" *his Salutations? Alſo* Publius *late-*
" *ly asked me how you did; Why then*
" *let him come and feel my Pulſe.*

Such ſort of Men are, as little as they deſerve, reſpected by others; It is alſo ungenteel in Men to be *Melancholy* and *Thoughtful*, and as it were in a *brown-ſtudy*, quite out of the Company and themſelves too. And tho' this perhaps may be tolerable in thoſe, who have been many years in the *Contemplation*, and *Study* of the *Liberal Arts*; yet in others without queſtion 'tis intolerable, yea, they wou'd do prudently, if when they deſign to be *Contemplative* and *Thoughtful*, they wou'd never come into Company. Beſides 'tis ill-becoming any one to be of a *nice* and *ſqueamiſh* temper, eſpecially a Man for to converſe with ſuch, looks not like an *Equability* of *Society*, but rather *ſervitude*. For you may find ſome ſo *ſhie* and *nice*, that to live and con-

verſe with 'em, is nothing elſe but to be on all ſides encompaſſed with Glaſs, for they are ſo afraid of the leaſt Blows, that you muſt handle them gently, and be always careful to obſerve 'em. For if you do not always readily and carefully ſalute 'em, viſit, and reverence them, and anſwer their Queſtions, they as much fret themſelves, and perhaps more, as another wou'd have done at the greateſt Affront cou'd be put upon him. The ſame People are ſo pleaſed with their Titles, that if a Perſon doth not addreſs himſelf to 'em to a Title as they ought, they heavily complain of it, and eternally hate him. *You call'd me Friend, not, Sir, Why don't you ſay to me your Excellency? I, if you know it not, Sir, am my Lord---- neither was I ſeated at your Table according to my Degree, you did not vouchſafe me a viſit yeſterday, as I did to you the day before, you muſt not think to converſe with me and Perſons* of my *Place in ſuch Terms.* Theſe bring it to paſs, that

that no body cares for ſeeing 'em; for they love themſelves ſo much, and take ſo much time up therein, that they have little left to love any body elſe. For, as I ſaid before, Men covet all the pleaſure and ſweetneſs that can be, in ſuch a Converſation, from thoſe they are familiarly to converſe with. But to be in the houſe with ſuch People, ſo very Nice, and whoſe Friendſhip is, like a Thread, ſo eaſily broken, is nothing elſe but to be their Slave. Therefore there is not only no body delighted with their Converſation, but every one has a great averſion thereto. Let then this Niceneſs and ſtanding on Punctilio's be left to Women. Alſo in familiar Diſcourſe Men variouſly offend, but chiefly in the matter of their diſcourſe, which neither ought to be frivolous, or trifling, for the hearers give no attention to that, and therefore find little pleaſure therein, nay, they contemn the Reciter, and his trifling diſcourſes

Matter of Diſcourſe.

to boot. Nor ought the ſubject of your diſcourſe to be too ſubtil or exquiſite; for moſt Men are unwilling to hear ſuch. You muſt alſo take care that it be ſuch, which makes none that is preſent bluſh, or tends to any ones Diſgrace. Beſides you muſt not ſpeak of obſcene things, altho' it may ſeem *pleaſant* and *delightful*. For it becomes well-bred Men to ſpeak nothing, but what is decent. Likewiſe you are to ſpeak nothing againſt *God* and his *Saints*, either in *jeſt* or *earneſt*, tho' a matter of never ſo ſmall moment, and ſeemingly agreeable to others; in which thing that Noble Converſation of *John Boccaſe*, in his Novels, often offended, ſo that it has (and deſervedly too) incurr'd the ſevere check of underſtanding Men. Know therefore, that to ſpeak of *God* by way of merriment, is not only the defect of a *graceleſs* and impious Wretch, but alſo ſhows a Man ill-bred, and of a mean Education, nay, it is not

not only grievous to ſome to hear ſuch Diſcourſe, but you may find many that will leave the place where People are talking irreverently of *God.* Neither muſt we only ſpeak Reverently of *God*, but take all care we can that our Words be not the Teſtimonies of an ill Life, and Actions. For Men hate even their own Vices in other People. Likewiſe 'tis inconvenient to ſpeak of things contrary to the preſent time, and company, altho' perhaps they may be ſuch as in themſelves, and ſpoken in due ſeaſon, wou'd be both good, and ſacred. Away then with Diſcourſes of ſacred things amongſt a Company of young Men, who are met together for Mirth and Jovialty. In days of publick Mirth, and Banquets, no melancholy Hiſtories are to be recited, no mention or remembrance of *Diſeaſes*, *Death*, *Puniſhments*, Plague and by other fatal and ſad things, or if chance any one ſhou'd happen to ſpeak of ſuch

things, he ought by a certain ſweet and obliging way to be drawn from his purpoſe, and by degrees brought over into more joyful Diſcourſe, and more ſuitable to the Place and Company. Tho' perhaps Men have more need of Tears then Laughter; for which reaſon they ſay, thoſe melancholy Plays, which they call Tragedies, were firſt invented, that after the manner of thoſe times, being Acted in Theaters, might force Tears from ſuch as needed them, and ſo they might recover the Diſeaſes of their Mind. But let this be how it will, we ought not to make the Company melancholy, eſpecially, in a place where they are not met for Mourning, but for Mirth and Pleaſure. Tho perhaps there may be ſome Perſon there even ſick to Weep, whom truly one might eaſily cure, either with ſharp Muſtard, or by ſetting him in a ſmoaky Room. For this reaſon *Philoſtratus* in *Boccaſe* can by no means be excsu'd

excus'd for making the Argument of his Diſcourſe, Miſery, and Death, in a Company who are met to be merry, and care not for any thing elſe. Therefore in ſuch a time and place, if a Man hath nothing elſe to talk of, he had better hold his Tongue. Thoſe People alſo err after the ſame way, who never have any thing in their Mouth but their *Wife*, *Children*, and *Nurſe*. *Lord! how my little Son made me laugh yeſternight! Pray heark, did you ever ſee ſuch a pretty Rogue as my* Tom *is! Alſo my Wife is ſo and ſo, thus and thus ſhe talked wieh me to day. 'Tis incredible what a wiſe and diſcreet Woman ſhe is.* There is no one ſo much at leaſure to hearken, much leſs hath ſo little to do, as to anſwer ſuch ſilly Diſcourſe, nay, 'tis troubleſome and impertinent to every body. Alſo thoſe do ill, who are at every turn earneſtly telling their Dreams, with ſuch affectation, and admiration that a body wou'd bleſs himſelf to hear 'em, eſpecially

Telling Dreams.

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the Dreamers themſelves being generally ſuch, that one wou'd loſe their labour to give attention to any ſingle action of their Life, even wheu they are moſt awake. Therefore we ought not to be troubleſome to others with ſuch frivolous ſtuff as Dreams generally are. For moſt Dreams that Men have, are fooliſh and trifling, and altho' it has been often told me that wiſe Men among the Ancients have inſerted many Dreams in their Books, with much prudence, and ſweetneſs, yet for all this, Men of meaner judgment, much leſs thoſe that are altogether unlearn'd, ought not to draw this for an Example in their daily diſcourſe. And truly amongſt all the Dreams I have ever heard in my Life, tho' I rarely give attention to any, I never thought any more worthy to be heard, or related, than that one which *Tomarotius* a Noble *Roman* had, who yet was a Man neither illiterate, nor fooliſh, but of ſingular Learning,

and

and a ſmart wit: He thought in his Dream that he was ſitting in the Shop of a very rich Apothecary, his Neighbour, there I know not how it came to paſs, a great tumult aroſe, and all the Apothecaries ſhop was expos'd to plunder, ſome got the Electuaries, ſome the Conſerves, ſome one thing, ſome another, and greedily devour'd 'em, ſo that in a ſhort time there was neithe Pot, Box, or Bottle left, but all was empty and drunk up, only one Glaſs, and that a very little one, remained full of clear Liquour, which ſcarce any wou'd taſt; this being ſo, he ſaw an Old Man, who by his very look wou'd cauſe Admiration and Reverence, he ſoberly viewing all the Pots and Boxes, and perceiving ſome turn'd upſide down, and a great many of them broken, chanced to ſee the Glaſs aforeſaid, and ſetting it to his Mouth, ſo heartily drunk it up, that not one drop was left; which done, he departed as the reſt had done.

done. At this *Flaminius* was ſtruck with admiration, and turning to the Apothecary, asked him what was the reaſon he ſo freely drunk up the Water, which all the reſt refuſed? To whom the Apothecary made this anſwer. O Son, the Old Man whom thou ſaweſt is *God* himſelf, and the Water which all others deſpis'd, and he alone drunk up, was *Diſcretion*, which Men (as perhaps experience has taught thee) do not ſo much as ſip of. Such Dreams as theſe are fit to be related, and may be heard with pleaſure and advantage, for they are more like the thoughts of one waking then a Viſion, and nearly related to *ſenſitive Vertue*, if I may uſe that word. But other Dreams which are Fooliſh and Nonſenſical, ſuch as we, and Perſons like us, uſe to ſee (for Good and Learned Men even aſleep, are better and wiſer than Evil and Unlearned Men) are to be conſign'd to Oblivion, and ſhaken off with our Sleep. And tho'

tho' a body wou'd think there cou'd be nothing emptier then a Dream, yet verily there is one certain thing lighter then that, *viz. a Lye.* For ſome certain Images are preſented to us in our ſleep, yet which, tho' nothing, ſeem however to be ſomething, but of a *Lye* there never was any Image or Repreſentation, and therefore 'tis more trifling and fooliſh to tell Lyes in Company, then to tell your Dreams. For tho' Lyes may ſometimes go current for Truth, yet in proceſs of time, Perſons not only disbelieve the Authors of 'em, but can no ways bear their Company, as being People whoſe words have no ſubſtance, yea, ſuch as have neither more nor leſs in them, then if they did not ſpeak, but only breath out an empty Wind. For there are ſome in the World that tell Lyes for no ill deſign, nor calculate them for their own gain, nor the loſs or diſreputation of others, but purely Lye for Lyings ſake, be-

Lying.

cauſe

cauſe they love it like ſuch as are always toping it, not for thirſt, but a certain ſwilling cuſtom they have got. Others, by the impulſe of vain Glory, lye of themſelves, ſetting themſelves off, and bragging of the knowledge of wonderful things, as tho' they were the only wiſe People in the World. Others again there are, who tho' ſilent, do as honeſtly ſet up the Profeſſion as any of them all: Such I mean, who being of a poor and low Condition, both as to Birth, and Eſtate, yet in their Converſation with others, uſe ſo much Ceremony, take ſo much upon 'em, walk in ſo much State, talk with ſo much Form, as if they were making an Harangue, and ſuch Gravity and Oſtentation of their Parts, as if they were before a Judge; theſe can neither be heard nor ſeen without a world of trouble. "Some too you may find, who "being but of mean Eſtate and "Birth, yet wear Gold Chains, or "Bracelets of Oriental Pearl about

"their

" their Necks, Rings ſet with pre-
" cious Stones, on their Fingers, Di-
" amonds and Pearls in their Ears,
" a vaſt Collection of ſparkling Gems
" for their Breaſt Jewels, Nay, their
" very Shoes muſt reflect the luſtre
" of ſparkling Diamonds, to ſay no-
" thing of the fine Silks, they wear,
" wove, or embroidered with Gold
" and Silver, and all this to make
" themſelves hated by their In-
" feriours, envy'd by their Equals,
" and ſcorn'd and flouted by
" Ladys of Quality. Nor are ſome Men leſs Extravagant this way, that you ſhall not know ſome ordinary Trades-men from my Lord. This Cuſtom is full of Oſtentation, and vain Glory, which owe their Being to Pride the Daughter of Vanity, and therefore is carefully to be avoided, as intolerable and indecent. We muſt know alſo, that in many Governments, and thoſe of the beſt Conſtitution too, Orders are made that the Rich do not too far outſtrip the Poor in their Apparel.

parel. For the Poor think themſelves injured if others would be thought (tho' but in ſhew) greater then they. Therefore every body muſt be cautious, that he do not lightly ſlip into ſuch Follies. And if it be indecent in a Man to boaſt of his Nobility, Honours and Riches (as certainly 'tis) it muſt be much more ſo, to boaſt of his Wiſdom, and Induſtry, or his own great Exploits, or thoſe of his Anceſtors, and at every word (which notwithſtanding many do) to name his Pedigree, or Perſons of Quality that are related to him. For he that doth that ſeems by this very thing to declare, that he deſires to oppoſe himſelf to the Perſons that are preſent, eſpecially if they be as Noble and Well-bred, or Brave as he, at or leaſt think themſelves ſo. Or if they are his Inferiours, they think by this he endeavours to bring 'em under him, or at leaſt to exprobrate to them their Meanneſs or Poverty, which is highly

highly diſpleaſing to all People without any exception; A Man ought therefore neither to Debaſe, nor Extol himſelf above meaſure, but rather to diminiſh ſomething from his dignity and deſert, then in the leaſt matter to arrogate too much to himſelf. For even a good thing, if it be over-done uſually diſpleaſeth. But we are to take notice, that ſuch as depreciate themſelves extreamly, and reject the Honours which without Controverſie are their due, diſcover their Pride more then ſuch who aſſume more then their due. Therefore ſome perhaps will ſay that *Jottus*, who firſt recovered the Art of Painting in the City of *Florence*, was ſcarce worthy of ſo great commendations, as he was honoured withall, becauſe he refuſed to be call'd a *Maſter*, when he was not only a *Maſter*, but of that Age wherein he lived an *Extraordinary Maſter*. But let *Jottus* be prais'd or diſprais'd, this is moſt certain,

that he who refuſeth what all others deſire, doth in that very thing diſcover that he either diſparageth others, or at beſt doth not value them. Now for a Man to ſlight Honour, and Reputation, which others ſo highly eſteem, is nothing elſe but to extol himſelf above all others. For none in his right Wits deſpiſeth what all Men think dear and precious, but he that thinks himſelf to have an affluence of all ſuch things. Therefore we neither ought to glory of our own Accompliſhments, nor ſpeak contemptibly of 'em, for that is to exprobrate to others their defects, and this, to make a laughing ſtock of their Virtues and Attainments. Therefore a Man ought either to be ſilent, or if the time impoſe upon him a neceſſity of ſaying ſomething of himſelf, it is very becoming, as we have noted before, *ſubmiſſively* and *without Pride* to ſpeak truth: Therefore ſuch as endeavour to pleaſe others, ought ſtudiouſly

diouſly to avoid that Viice which many are guilty of, who being asked their Opinion in matters, give it ſo faintly, that 'tis very troubleſome to the Querent, eſpecially if they be otherwiſe learned and underſtanding Men." My Lord, Your Lordſhip " will pardon me, if I cannot ſpeak " ſo pertinently to the Matter in " hand, I ſhall ſpeak of it, as a Man " who is unlearn'd, and ignorant of " all things (as indeed I am) blunt- " ly and according to my dull Ca- " pacity; nor am I ignorant that " your Lordſhip will laugh at me; " Notwithſtanding in Obedience, " I will ſubject my will to your " Commands. And whilſt all this haranguing Prologue is making, they ſo retard the matter in hand, that the moſt ſubtil Queſtion might be anſwer'd in ſhorter time, and fewer words; for ſuch Men as theſe never come to the point. Thoſe Men are alſo very impertinent, and troubleſome, and their behaviour and converſation with others,

chargeth them with a Lye, who will be the loweſt and meaneſt in the Company, and when by the confeſſion of the whole Company, the uppermoſt, or certainly a more honourable place is their due, always take the loweſt, and 'tis a world of trouble, to put 'em higher. For like a bogling or headſtrong Horſe, they always ſtart backward, therefore any civil Company finds much trouble and vexation with ſuch ſort of Men, when they come to any Gate or Stile, for they will by no means go before, nay, they will go ſometimes acroſs, ſometimes backward, guarding and defending themſelves with their Hands and Arms at ſuch a rate, that a body muſt Skirmiſh with 'em every third ſtep, and ſo all ones delight, and ſometimes buſineſs too, is ſpoil'd or interrupted.

Ceremony. And becauſe Ceremonys, which as you hear we expreſs by a foreign Word, as having none of our own (for 'tis plain they were unknown

known to our Forefathers, as having no Name for 'em) becauſe I ſay, Ceremonies for their Vanity in my judgment are next kin to Lyes, or Dreams, we may not unfitly rank 'em altogether in this Tract, ſince I have ſo fair occaſion of treating of 'em here. A very good Man has ſometimes told me, that thoſe Solemnities which the Prieſts at the Altar uſe towards God and Holy things, are properly called *Ceremonies*. For after Men had begun by certain artificial Modes, to pay one another more Reverence then they ought, to call one another Patrons and Maſters; and as a ſign of Veneration to cringe, bow, and take off their Hat, and addreſs themſelves to one another with certain exquiſite Titles, to kiſs their Hands, as tho' they were initiating 'em into Holy Orders; it happened (this new and fooliſh Cuſtom wanting a name) one or other (in contempt I believe) called it *Ceremony*, as Drinking

and Revelling are in Mockery ſomewhere called a Triumph. But without queſtion this Cuſtom owes not its Original to us, but is reckon'd extraneous and barbarous, and not many years ago, no body knows whence, brought into *Italy*.

Ceremonies, reſpecting the mind of ſuch as uſe 'em, are nothing but a vain ſign of Honour and Reverence towards the Perſon they are uſed to, which conſiſts in diſſembling and empty words, and is converſant chiefly about Titles, and Empty Forms of ſaluting, firſt invented by the art of Flattery. A vain ſign I call it, becauſe we thus complement ſuch as we do not ſincerely honour, thro' a deſire to pleaſe their Eyes, and Ears. Yea ſometimes, there are People we neither wiſh to hear nor ſee, whom notwithſtanding (leſt we ſhould not be Modiſh, we call one *worthy*, another *honoured Sir*, and with the ſame affection profeſs our ſelves their *humble Servant* too; whom

whom, if we would conſult with our own breaſt, we would rather diſſerve then ſerve. Therefore *Ceremonies* (as I ſaid) are not only Lyes, but a convertible term with Villany and Treachery. But becauſe the Words and Titles already ſpoke of, have long ſince loſt their Energy, and by reaſon of their continual uſe, introduced by our ſelves, like a Sword without an Edge, have degenerated and loſt their force, we muſt not ſo curiouſly and nicely conſider their ſenſe, as we uſe to do the import of other words, for they are not to be taken ſo. And that this is as I ſay, plainly appears by our daily uſe of 'em. For if we happen into a Man's company we never ſaw before, with whom accidentally we are to diſcourſe, never conſidering what, or how great honour he is worthy of, leſt we be thought to pay too little reſpect, we over-do it, and call him Sir, or worthy Sir, becauſe he wears fine Cloths, though after-

wards it appears he is a Cobler or Barber. And as formerly ſome uſed to have certain and peculiar Titles, wherewith they were dignified by the Pope or Emperour, which Titles, without the offence and injury of the dignify'd Perſon, cou'd not be paſt over in ſilence, nor without mockery, given to any Perſon not ſo dignify'd; ſo in this Age alſo, both the Titles and other ſignifications of Honour, of the ſame nature with Titles, are to be uſed. For *Cuſtom* too powerful a Miſtreſs, hath in this, indulg'd too large priviledges to our times. This Cuſtom therefore which, in outward appearance looks ſo fine and ſpecious, is really and intrinſically vain, conſiſting in Oſtentation without reality, and words without any ſignification. And yet 'tis neither in your power or mine to alter 'em; and beſides, ſince this is not ſo much our fault, as the Ages wherein we live, we are (tho' not without ſome difference) oblig'd to the obſervation.

obſervation. Therefore we are to conſider what Ceremonies are calculated to *Profit*, what *Vain*, and what *Officious*. Now every Lye that is ſpoke for our own gain, is full of Fraud and Wickedneſs, and conſequently Diſhonourable; for no Man ever was an honourable Lyar. And in this Flatterers are tardy, who under the pretence of Friendſhip, ſooth us in every thing, not to purchaſe our favour, but their own ends, not to pleaſe, but deceive us. And tho' this Vice may be lik'd by ſome, yet being in it ſelf deteſtable, and hurtful, it, by no means, becomes a well-bred Gentleman. For 'tis not lawful under a ſhew of pleaſing, to injure any one, and if (as we ſaid before) Ceremonies are nothing but Lyes, and Flatteries, as oft as we uſe 'em for our own ends, we perform the part not of good Men, but of Traytors and Villains. Therefore we are to uſe none that are calculated to that end. It remains to ſpeak of ſuch as

as proceed from *Debt* or *Vanity*. The former we muſt by no means neglect; for he that does that, not only diſpleaſeth, but is injurious to others; and it often happens that People are at Daggers drawing only for this reaſon, becauſe one does not pay that reſpect to another, which is his due, when he meets him by the way; for as I ſaid, Cuſtom is very powerful, and in ſuch caſes will be counted a Law. Therefore he that ſpeaks to a Man that is not of the loweſt rank in the plural number, pays him from himſelf no Civility at all; Nay, if he ſhou'd uſe the ſingular number to the ſame Man, he wou'd take ſomething from him that is his *Due*, and diſgrace, and injure him, by calling him ſo, as he wou'd any ſorry Fellow, or Country Booby. And tho' other Nations, and Ages of Men, have in theſe things other Cuſtoms, yet theſe at this time are in uſe with us, nor is there room to diſpute whether Cuſtom is better: But 'tis convenient

To ſay you not thou

convenient we ſhou'd conform our ſelves, not to a good Cuſtom, but to a Cuſtom that obtains at preſent, ſince we alſo obey Laws, perhaps none of the beſt, for no other reaſon, but becauſe either the Common-Wealth, or ſome elſe who has the power, has not yet Abrogated or alter'd 'em. Which being ſo, we ought diligently to conſider, with what Geſtures, and Words, 'tis uſual at preſent in thoſe places where we are to receive Perſons of all ranks, to ſalute, and addreſs 'em, that we alſo in our converſe with 'em may do the ſame. And tho' perhaps by the Cuſtom of that Age, the high Admiral of his Fleet ſpeaks to the King of *Arragon* in the ſingular Number, yet we muſt attribute to our Kings either *Majeſty*, or *excellent Majeſty* both in our Oral addreſſes and Letters. For as he obſerved the cuſtom of his times, ſo we alſo ſhou'd not be diſſenters from thoſe of ours. And theſe Ceremonies I call a Debt, for they

they have not their Original from our Will and Pleaſure, but are impoſed upon us by a Law, to wit *common Cuſtom.* For in things that have no moral Evil in them, but rather a ſhew of Urbanity we ought, and it becomes us, to conform to the Mode, and never argue or diſpute againſt it, and tho' in token of Reverence to kiſs any thing be proper only to ſacred things, yet, if it be uſual in your Country, at taking leave to ſay, *In token of Obſervance, I kiſs your hand,* or, *I am entirely yours, I owe all my Devoirs to you, make uſe of your own how you think good*; If, I ſay, theſe Forms obtain, do you uſe 'em as well as others. Yea, in taking Leave and Writing, you ought not to diſmiſs People, as Reaſon, but as Cuſtom requires, not as it us'd to be formerly, or as it ought to be, but as it is the Mode now. Nor do you ſay how, or for what reaſon is he a Maſter? Is he my Pariſh Prieſt, that I ſhou'd kiſs his hands? For he

he that is uſed to be called, and calls others ſo, thinks himſelf deſpiſed and laught at, if you ſpeak to him, uſing his own, or ſome leſs honourable Name. And as I ſaid before, theſe very words of Maſter and Servant, and other words of the like import, have long ſince loſt their bitterneſs. And becauſe they are in every bodys mouth daily, like Herbs in Water, they are ſo ſoftned and macerated, that your Stomachs ought not to be ſo ſqueamiſh againſt 'em. As ſome fooliſh Country Fellows do, who think Letters writ to Kings and Emperours ought to begin thus, *If you and yours are well, 'tis well, I am well*; and bring this reaſon for it, that formerly the *Latins* in their Letters to the *Common-Wealth of Rome*, us'd the ſame *exordium*; to whom, if any wou'd give ear, and go back after the ſame manner, he wou'd foot by foot bring us back to that Age, when Men wanting Corn eat Acorns: Yet in theſe Ceremonies

remonies which we call Debts, ſome certain Rules are to be obſerved, leſt a Man ſhould ſeem either to be Vain or Proud. For firſt we muſt conſider what Country we live in, for every Cuſtom is not good and convenient in every Country: for perhaps that which is uſed in *Naples*, which City abounds with Noble Men, and Perſonages of great Rank and Quality, wou'd by no means be ſuitable to the *Lucenſians* or *Florentines*, who, for the moſt part, are Merchants, or of the lower rank of the Nobility, and with whom there is neither Duke, Prince, nor Potentate. So that the Magnificent and Pompous Manners of the *Neopolitans*, tranſlated to *Florence*, wou'd like a Giants Coat put upon a Pigmy, be ſuperfluous and too big. As alſo the *Florentine* Ceremonies, being compar'd with thoſe of the Nobility of *Naples*, in their own nature wou'd be pitiful and mean. And although the Noble *Venetians*, as

to

to publick Offices, honour one another almoſt immoderately, that Cuſtom will be never the fitter for the Citizens of *Roan* or *Aſula*, to uſe to no purpoſe the ſame ſolemnities in their mutual Obſervance, tho' to the beſt of my remembrance all that Neighborhood is fallen into ſuch Trifles and Follys, either for that they are too much at leaſure, or becauſe they have receiv'd it from their Miſtreſs *Venice*; For every one loves to tread in his Maſters ſteps, never asking him the reaſon why he doth ſo. Beſides we are to regard the time, age, and condition of him to whom we uſe theſe Ceremonies, and alſo our own Condition, and indeed to ſuch as are Men of much buſineſs, it will be meet either to break 'em off, or ſhorten 'em, and rather by ſigns then reality to expreſs them; which they are well acquainted with at the Court of *Rome*. But in ſeveral other places theſe Ceremonies are an hindrance to ſerious buſineſs, beſides

beſides that they are very troubleſome. Be *cover'd* cries a Judge, who for the multitude of his buſineſs, hath little or no time to ſpare; and the Man he ſaith ſo too, after ſome certain Geſtures and ſcraping with his Feet, he hath ſignified his Reverence, after ſome conſiderable time will anſwer, My Lord, 'tis well there is no occaſion to put on my Hat, to whom notwithſtanding the Judge will ſay, *pray be cover'd*, but he twice or thrice wriggling his Body, to the right and left, and bowing gravely to the very ground, will ſay, *I beg of your Lordſhip, that what is my duty, I may have the liberty to do.* And this Contention continues ſo long, and ſo much time is ſpent about it, that the Judge might with leſs trouble quit his hands of all the buſineſs that Morning. Therefore although every one of an Inferiour Rank, ought to pay a due reſpect to his Magiſtrate, yet when the time doth not ſuffer it, that very reſpect is mighty troubleſome, and

therefore

therefore it will be fit either to decline it, or ſhorten the ſignifications of it. But neither are thoſe Ceremonies ſuitable to young Men, with one another, which are to elder-Men, nor yet doth it become the mean or ordinary ſort of People to uſe the ſame Ceremonies as great Men uſe to one another. Nor do Men of great Virtue and Excellence, either often uſe theſe Ceremonies, nor are much pleaſed when they are made uſe of to 'em, as being ſuch whoſe thoughts cannot eaſily deſcend to Trifles. Alſo Artificers and Men of mean Fortune, ought not to endeavour to uſe many, and too ſolemn Ceremonies to their Superiors, and Rulers, ſince for the moſt part they can't abide 'em. For they rather ſeem to expect *Obedience* then *Honour* from this ſort of Men. Therefore that Servant is miſtaken, who pays his Maſter his Offices, and Devoirs, for his Maſter thinks himſelf and his Power and Authority to be

call'd in queſtion by his Servant, as tho' he might not command or enjoyn his Servant any thing. Therefore he muſt take care how he uſes Ceremonies of this nature. For what a Man pays to another as a *Debt*, the other uſes to receive as *Payment*, neither doth he much regard it, but he that doth more therein then he is oblig'd, is look'd upon as an *Amiable* and *Magnificent* Perſon. I think I have heard of an excellent and famous Poet, who was wont to ſay, *that he that could be very courteous, and lovingly converſe with People, with a very ſmall ſtock, drove a great and gainful trade.* Therefore you ſhall uſe Ceremonies as a Taylor doth Cloth, which with his Sheers he ſo cuts, and trims, that he makes thereof Garments rather too big then too little, but not ſo, as the Breeches look like Sacks, or Cloaks. And if you make uſe of a certain becoming genteelneſs, eſpecially to your Inferiours, you will be call'd a Fine and Modiſh

diſh Gentleman. If you alſo uſe ſomething more then is their due to your Superiours, as it becomes a Gentleman, you will be look't upon a Well-bred Man. But if a Man ſhou'd over-do it, and be prodigal herein, they wou'd look upon him a Vain and Light Perſon, yea, perhaps that wou'd not be all, he would run the riſque to be counted a Buffoon or Flatterer, then which Vice there is nothing more deteſtable, none that more miſbecomes a Gentleman. And indeed this is the third ſort of Ceremonies, which proceed from our own Will, and not from Cuſtom. Here alſo let us call to mind what we ſaid in the beginning, *viz.* that at firſt Ceremonies, in their own nature, were not neceſſary, yea, that all things may be done and diſpatch'd better without them, as well as done not many years ago. But other Peoples Sickneſſes have infected us, as with many others, ſo with this Diſtemper alſo. There-

fore, after herein we have complyed with the Mode, all that remains is ſuperfluous, and *a Lye ex privilegio.* Altho' formerly this was no way permitted, but forbidden, and therefore this matter was very troubleſome and tedious to Noble Men, who by no means admire ſpecious trifles. And know, that in compiling this Treatiſe of mine, not confiding in my own, I have enquired into the judgment of other excellent Men and wiſer then myſelf, who inform me, that a certain King called *Oedipus*, excluded from his Throne, came to King *Theſeus* to ſecure his Life, which his Enemies ſought by Treachery. Now when he came to the ſpeech of *Theſeus*, he heard (for he had loſt his Eyes) his own Daughter ſpeak and knew her voice, and ſo in ſurpriſe never minding to ſalute King *Theſeus*, mov'd by a Paternal affection, ran to embrace his Daughter, but afterwards finding his error, was willing to excuſe it, and

to beg *Theſeus's* pardon, who being a good and prudent King interrupted him, and ſpoke to him in theſe Words. *Chear up my* Oedipus, *I do not ſo much endeavour to make my life illuſtrious by other Peoples words, as my own actions*; which is a Sentence worthy of remembrance. And tho' Men are well pleaſed to ſee themſelves honour'd by others, yet if they begin to conſider they are honour'd, after a ſingular and artificial way, they not only take it ill, but moreover perceive themſelves deſpis'd by their Adorers. For that wheedling or rather flattery, beſides its other Villany, hath alſo this defect, that theſe fawning Fellows plainly enough intimate, that he whom they make a property of by their wheedling, is ſo vain and proud, and beſides ſo ſenſleſs and dull a Blockhead, that he cannot perceive they play upon him. Alſo, vain, exquiſite and ſuperfluous Ceremonies, can't hide their flattery, for they are ſo apparent and

known to every one, that ſuch as uſe 'em for their own ends (beſides what I have ſaid of the Villany of 'em to others) are both troubleſome and hateful. But truly there is another ſort of Men, devoted to theſe ſort of Ceremonies, that make a certain trade and merchandize of 'em, and diſpoſe this their ſtock of Wiſdom in certain Journals and Books of Accounts. For they will familiarly nod to a certain ſort of Men, for another ſort they will ſet a Chair, for a meaner Perſon a low Joynt-ſtool. Which Ceremonies, I ſuppoſe, were brought from *Spain* into *Italy*. But finding cold Entertainment with us, they have made but ſmall advance. For this diſtinction of Quality is very troubleſome among us, therefore none ought to make himſelf a Judge, to decide whether of two Perſons is Nobler: nor ought Ceremonies or other Significations of Love and Kindneſs to be proſtituted, like common Miſſes, which I have ſeen

ſome

ſome Great Men do at their own Houſes, who on purpoſe, and inſtead of their Wages, have wheedled their Servants, and unhappily familiar Attendants with certain Ceremonies. And truly ſuch as are mainly pleaſed with the uſe of 'em, do it out of a certain Levity, and Vanity. And becauſe it is no ſuch hard matter to learn ſuch Ceremonies, which notwithſtanding take the Eye, and ſeem fine, they are very ſtudious about 'em. But greater matters, as having no Capacity, they go very awkwardly about to learn, and therefore wiſh all Converſation might be taken up with theſe trifles, like Men that can do nothing elſe, and which under a ſpecious Rind have no Juice, and if you touch 'em grow as it were wrinkled, and mouldy. And for that reaſon they wou'd be very glad that Peoples mutual Actions and commerce wou'd extend no farther then this ſpecious Principle; and of theſe you will find a very

great number. Others are much upon their artificial Words, and Geſtures, that they may ſupply the defects of a deprav'd, uncultivated and narrow Soul, remembring that if they were ſo reſtrain'd and unpoliſhed in words, as they are really in themſelves, they wou'd be altogether intolerable to other People. This I truly affirm, and you ſhall find by experience it is ſo, that theſe ſuperfluous Ceremonies are immoderately uſed for one of theſe two reaſons; which yet are troubleſome to moſt Men, for they hinder them from living after their own way and manner, that is, they are deſtructive of Liberty, which Men paſſionately covet.

Concerning others, their buſineſs and affairs we muſt not ſpeak ill, tho' People ſeem very willingly to give their attention, for the envy which one conceives at the proſperity, and honours of another; But at length every one will have a care of a Bull that

that has *Hay in hi horns*, as the Latin Proverb is, to wit one that gives a ſufficient indication, by ſpeaking ill of others before you, what you are to expect he will ſay of you before others. For Men care not for the Friendſhip of thoſe who Backbite and Vilify others. There are ſome alſo who contradict every word you ſay, diſputing, and contending, by which they ſhow they don't know the Nature of Mankind. For every one loves Victory, and takes it ill to be outdone, as well in Diſcourſe as Buſineſs: beſides to love to contradict others, looks not like Friendſhip but Hatred. Therefore he that in his Converſation with others, deſires to be pleaſant and agreeable, ſhall not ſo frequently have theſe words in his Mouth, *It is not true. For all that 'tis as I ſay*; and the like: nor at every turn be for Laying Wagers, nay, rather ſhall endeavour as much as in him lies, to be of other Peoples Opinion

Opinion, eſpecially in things of no great Moment; for he that wins in ſuch a Contention as this, is oftentimes the loſer; ſince by being conquerour in ſome frivolous Queſtion, he oftentimes loſes his beſt Friend, and becomes ſlighted by others, who are not for keeping Company with him, leſt they ſhou'd be forced to Diſpute with him every Hour. In the mean while, people call him Names not much to his Honour, one *crackt-brain*, another *peeviſh*, a third *omniſcient*, a fourth the *ſubtil Doctor*. But if notwithſtanding, a Man ſhou'd be challenged by the Company, he ſhall do it after a pleaſant manner, and not be ſo greedy of the Victory, but that he leave every one to his Opinion, and freely refer to the judgment of the greater part of the Company, or to thoſe that are more concern'd, who is in the right, and who in the wrong. Thus not you, but your Adverſary will be the Man that fights, wearies him-

himſelf, and is all of a ſweat, which is ſo far from being decent in a well-bred Man, that it procures him the ill will, and hatred of others. Beſides that theſe Men look, and act ſo ſtrangely in the heat of their wrangling, and diſputes, that ſober, and well compoſed minds, are uſually much diſpleaſed therewith; about which I may perhaps ſpeak hereafter. But in the mean while, a great many Men ſo pleaſe themſelves in a victory of this nature, that they care not how they pleaſe or diſpleaſe others: And to ſhew themſelves to be ſharp, intelligent, and wiſe Men, ſometimes they are giving their Counſel to others, ſometimes blaming others, ſometimes arguing; ſometimes oppoſing, ſo eagerly, that from words they almoſt come to blows; never liking any, but their own Opinion. But for a Man to give Counſel to others, when he is not deſired, is nothing elſe but ſaying he is wiſer then him he Counſels,

ſels, and flatly upbraiding him with his imprudence and ignorance. Therefore this ought not to be done to all People, we know, but only to our Relations and Friends, that we are intimately acquainted with, alſo to ſuch we have Authority over, and of whom we have the care and inſpection; however if it be to a Stranger, it muſt be when ſome great danger threatens him. But in daily Converſation with others, we muſt have a ſpecial care, not to obtrude our Counſel upon 'em, or ſhew our ſelves curiouſly ſolicitous about their Affairs. Into which Error many fall, eſpecially people of leaſt underſtanding. For thoſe that are Weak and Ignorant, rarely judge but from their Eyes, and other Senſes; Or give themſelves time to think; being ſuch Men as have but few matters lying upon their hands, that need a curious Diſquiſition, or Examination. But let the matter go how it will, this is certain, he that gives his

his advice, and as it were, diſperſes it every where, in that very thing, plainly intimates, that others have a dearth of Sence, and he has plenty. And ſure you may find ſome, who are ſo fond of this Wiſdom of theirs, that not to embrace their Counſel is nothing elſe but to go to Daggers drawing; for they ſay *It is well*; *Rich Men care not for Poor Mens Counſel*; And, *He is a Man who takes no Mans Counſel, but his own: He don't mind what I ſay*; As if indeed it were not a piece of greater pride, to deſire others to take your advice, than if they, for certain reaſons, ſhou'd prefer their own Counſel before yours. Moreover, they are almoſt guilty of the ſame fault, who indeavour to correct or find fault with the defects of others, determining all Controverſies after their own mind, and preſcribing Laws to others. *This ought not to be*, alſo, *you ſpoke ſuch a word*; *henceforth if you are wiſe, forbear ſuch Words and Deeds*, alſo, *the Wine*

which

which you drink, is not wholſome for you; you ſhou'd rather drink Claret. Such an *Electuary*, and ſuch *Pills* are good in this *Diſeaſe* : And ſo they have never done blaming and correcting others. Let us paſs by thoſe who ſometimes are Weeding out the *Tares* of another Man's *Field*, and ſuffer their own to be overgrown with *Nettles and Briers*, whom truly 'tis very irkſome to hear. And as indeed there are few or none, who can confine themſelves to live with their Phyſician or Parſon, much leſs with a Judge in Capital Caſes, ſo there is none that dare familiarly Converſe with them. For every one loves liberty, and theſe being *perpetual Dictators*, rob a Man of it. Therefore 'tis a very ingrateful Cuſtom to be always ready, and deſirous to correct others, and exerciſe a ſuperintendency over them ; For this belongs to *Parents* and *Schoolmaſters*, and yet you can't be ignorant, how unwillingly, for this very reaſon,

ſon, their *Sons* and *Scholars* are to bear them Company.

Moreover you muſt not Laugh at or Jear any body, tho never ſo much your Enemy. For this is an Argument of greater Scorn, than any Injury. For Injuries are done either from Anger, or ſome other deſire. Now none deſires what every body elſe diſpiſes; and ſo when we injure a Man, we count him worth our Anger, but when we *mock* or *jear* him, we put no value at all upon him. For when we mock a Man, to make him bluſh, and diſgrace him, we don't ſeek either Profit or Advantage, but rather *Pleaſure* and *Recreation*. Therefore in our Converſation we muſt altogether abſtain from this which ſome People are highly to blame in, who upbraid others with natural Defects, either in Words, Geſtures, or by imitating Stammerers, Splay-footed, Hunch-backt-people, with their Tongue, or ſome ridiculous Poſture of their Body.

Jearing.

Upbraiding natural Defects.

Alſo

Alſo thoſe that deride a Man becauſe Deform'd, Diſtorted, of a Mean Preſence, or a Dwarf; or when a Man has ſpoke impertinently, or improperly, Laugh, and admirably hug themſelves; or love to make a modeſt *Perſon* bluſh; Theſe Cuſtoms as very unmannerly are deſervedly hated. And thoſe *Banterers* are next kin to theſe, who delight to Joke, and play upon others, not ſo much to leſſen, or diſgrace them, but to make themſelves ſport; and know there wou'd be no difference between *Jearing* and *Bantering*, but only the end of 'em is different. For he that Banters one, doth it to make himſelf ſport, he that Jears, does it in contempt; tho' ſometimes the words are confounded. But in propriety of Speech; he that Jears from the others Diſgrace makes himſelf ſport, he that Banters, does it for his Diverſion, and wou'd perhaps be very much concern'd at the Diſreputation of the other. I

Bantering and Jearing.

Re-

Remember when I went to School, in reading *Terence*, I learned that Mitio, tho' he loved *Æſchinus* dearly, uſed ſometimes to Joque him; as when he ſaith,

Cur non ludo hunc aliquantiſper.
——————*Do but mark,*
How I will banter ye my Spark.

From whence it appears, that one, and the ſame, thing, done to one, and the ſame Man, according to the mind, and intention, of the Doer, may ſometimes be thought *joking*, ſometimes *jeering*. Now, becauſe our Will, and Intention, can't certainly be known to others, it is very inconvenient in our daily Converſe with others, to follow a Trade ſo doubtful, and ſuſpicious. Yea, the name of a *Jeſter* is more to be diſlik'd, than deſir'd. For it often happens that what is ſpoke in *Jeſt*, and *Railery*, is lookt upon by the other, as an affront, and ſo from Jeſting, it comes to down-right

blows. I ſay nothing, that ſuch jeſting is a ſort of cheating. Now 'tis natural for any to be concerned, when he is deceived, or miſtaken. Therefore there are ſeveral reaſons to induce one to conclude, that a Man who covets the Love, and Eſteem of others, ſhould not deſire to be a *Maſter* in this *Science*. Indeed 'tis true, We can't paſs over this Mortal, and Calamitous Life, without Mirth, and Recreation; And becauſe Sport, and Paſtime produce Mirth, and Laughter, and conſequently Recreation, we generally love thoſe who are Facetious, and Pleaſant therein. And ſo the contrary ſeems to be true; to wit, that in publick Converſe to *Pun*, and *Joke*, is ſometimes very agreeable. Without queſtion, ſuch Perſons as can do it ſweetly, and pleaſantly, are more agreeable then ſuch as can't. But then a great many things are to be conſidered. And becauſe 'tis the deſign of him that Jokes to make himſelf

himſelf merry from the ſlip, even of a Man whom he loves, he muſt take care that the fault of the Party he jokes, be not ſuch that any Diſgrace, or Damage can reſult to him from thence; Otherwiſe 'tis difficult to diſtinguiſh Jeſts from real Affronts. Beſides there are ſome of ſo rough, and intractable tempers, that 'tis dangerous to Jeſt with 'em at all. In like manner, we ought not to jeſt in ſerious, much leſs, in diſhoneſt matters. For he, that does ſo, ſeems to look upon *Lewdneſs*, and *Villany* to be but matter of *Sport*, and *Paſtime*: For which reaſon, I don't think that *Lupus Uberti* diminiſhed the ſhame of his baſe Action; Nay, that he rather augmented it, by his Jocular excuſe; in ſo plainly acknowledging his Cowardize. For he, tho' able to defend the Caſtle of *Lateran*, ſeeing himſelf Beſieged, and Trenches caſt round about him, preſently ſurrendered it; ſaying, *It was againſt the nature of a Wolf to* *Lupus Uberti.*

abide in Holes, and Incloſures. For where there is no room to jeſt, it ill becomes any Man to be Witty. Moreover, you muſt know, that ſome Jeſts bite, and ſome not; concerning which, I muſt give you the Rule of a wiſe Man, to wit, Jeſts ought to bite like *Sheep*, and not like *Dogs*. For if they bite this way, a Jeſt is no Jeſt, but rather an Affront. And the Laws, almoſt of every Country, Provide; that he who injures another with his Tongue, ſhall be ſeverely puniſhed. And perhaps it were very well to order a ſevere Chaſtiſement to ſuch, as under a pretence of jeſting do a Man an injury. And 'tis the part of a prudent, and well-bred Man, to conſider, that Damage is recoverable at Law, where a Man is injur'd by theſe pungent Jeſts. And, as much as he can, abſtain from them. And above all know that theſe Jeſts whether poinant, or not, if they are not Witty, and Facetious, do not only not delight

but

but are alſo very tedious to hear. Or if People laugh at all, 'tis not at the *Jeſt*, but the *Jeſter*: And becauſe Jeſts are nothing elſe, but an *ingenious Fallacy*, and a Fallacy is a ſubtil, and artificial thing, it can't be well manag'd, but by a ſharp and ready Wit, and ſuch as can exert it ſelf *Extempore*. Therefore Jeſts, can't be managed by ordinary People, and ſuch as are ſlow, and ſtupid, nay, perhaps not by every one that is ingenious. For Jeſts conſiſt in a certain peculiar readineſs, beautiful turns, and ſwift motions of the Mind. For which reaſon, prudent Men conſider not what they wou'd, but what they can do herein: and after they have once, or twice unſuccesfully try'd their skill, finding their *Genius* lyes not that way, leave off, and trouble their heads no further about it; leſt for their pains they ſhou'd have the reward of *Æſop's Aſs*. But if you obſerve the Manners of others, you will eaſily find, what I ſay is true;

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to wit, *that Jeſts don't become them that fain wou'd jeſt, but only him that can*; and you may ſee ſome People, at every word, anſwer ſomething impertinently; and alſo, often, Nonſenſically, with certain words, they have in readineſs; others change Syllables, after a fooliſh and Senceleſs manner, as *Lawyer*, *Lyar*, *Matrimony*, *matter of Money*; Others ſpeak, and anſwer, otherwiſe then was expected, and that without any Wit or Grace at all: *Where is your Maſter? In his Clothes, unleſs he be in the Bath. How taſts the Wine? As if it were wet. How eats this Meat? It eats nothing, at all.* To which place belongs that of the Prologue of *Plautus*.

Nonſenſical and Impertinent quibbling.

Hos, quos videtis ſtare hic, captivos duos;
Illi qui ſtant, ii ſtant hic ambo, non ſedent.
For theſe two Captives that are ſtanding here;
They both do ſtand, Ergo, *not ſit, 'tis clear.*

For

For all theſe ways of Jeſting, as you may eaſily underſtand, are fitter for Porters, or Kitchin Wenches then Gentlemen; But to diſpute, what Jeſts are Witty, and Pleaſant, and what not, is not my preſent purpoſe. For this has been copiouſly treated of by others, more Learned, and better able to Judge thereof, than I. And moreover, ſince Jeſts carry an Infallible Teſtimony of their own Grace, and Beauty, there is no fear of miſtaking, unleſs you value your ſelf too much upon your talent herein. For wherever the *Jeſt* is *ſharp*, and *witty*, a great Laughter, and Admiration, is the conſequence thereof. Therefore if your Witticiſms be not approved by the Company, leave them off, for the defect is in your ſelf, not in the Auditors; Who, when ſurpriz'd by a ready, ſharp, and witty Jeſt, tho' they wou'd never ſo fain, can't refrain laughing, from whom, as true, and lawful Judges, none ought to appeal to himſelf,

and try that again, which had ſuch ill ſucceſs before.

Not to play the Buffoon

Neither are you to do, or ſay any thing abjectly, or ſcurrilouſly, to make others laugh; as, to diſtort your Eyes, and Mouth, like your Jack-puddings, or Merry-Andrews; For to do this is more like them, than a Gentleman. Therefore theſe vulgar Jeſts, and Mimiciſms, are not to be imitated. Neither ſhall you feign your ſelf a Fool, and Buffoon; but he that can ſpeak any thing, that is witty, and new, let him; he that can't, let him hold his tongue. For theſe coming from a quick fancy; which is fine, and graceful, are a great Sign, and Teſtimony of his Dexterity, and Manners who ſpeaks 'em, and wonderfully inſinuate him into the Hearers affection; but if the contrary happens, contrary effects ariſe from thence; for ſuch ſeem like Aſſes playing tricks, or, ſome fat, and purſy Man, dancing in a Play-houſe. There are alſo other ways of honeſt pleaſure, and delight,

delight, only conſiſting in Speech; *viz.* when the beauty thereof is not in *Puns*, or *Jeſts*, which, generally, are commended for their brevity, but in a continued Speech; which ought to be rightly ordered, and well expreſſed, ſo as to repreſent the Temper, Cuſtoms, Geſtures, and Manners of thoſe we ſpeak of. And that he, whom we ſpeak to, may rather think he ſees the thing acted, than hears it related. That which Men, and Women in *Boccaſe* know very well: Altho' ſometimes they expreſs indecent things too broadly, and more properly, then becomes Matrons, or Men of breeding; Almoſt ſo as Comedies are wont to be acted. If therefore you wou'd relate any thing, you muſt be ſure to fix well in your mind the *Novel*, or *Hiſtory*, which you are to recite; and likewiſe have your words quick, and in readineſs; leſt you be forced, every now and then, to break of your Narrative; and ſometimes ask o-

thers

others, either the thing it ſelf, or the Perſons Names, or Circumſtances; or otherwiſe deſire their aſſiſtance; But if you wou'd relate ſomething, that is done, between two, or more, you ſhall not ſay, *thus he ſaid*, and anon, *he anſwered*. For theſe Pronouns agree to all Perſons, and therefore he that hears you, may eaſily miſtake. 'Tis very convenient then, that he, which tells a ſtory, expreſs the *proper names*, and not change them afterwards; that he make no mention of ſuch things, as, if they had been omitted, the Hiſtory wou'd have been equally, if not more, pleaſant. *He, that I ſpeak of, was ſuch a Man's Son, that lives in St.* James's; *do you know him? He had to Wife, the Daughter of ſuch a one, a ſpare ſort of a Woman; who uſes to come to to St.* Clements *Church; you muſt needs know her. Sure if you don't know her, you know no body. Alſo, he is a good jolly, tall, old Man, that wears his own Hair; don't you remember*

ber him? Becauſe, if theſe Circumſtances had happen'd to any other, all this long Exordium had been very unneceſſary, yea, alſo tedious to the hearers, whom, haſtening to hear the ſequel of the Story, you impertinently keep in ſuſpence. Juſt ſuch, perhaps, amongſt nice hearers, wou'd thoſe words of the Lover, in *Plautus* be. Megadorus *hard by is my Uncle*; *My Fathers name is* Antimachus; *My name is* Lyconides; *My Mothers name is* Eunomia. For it ſignified but little to the preſent purpoſe, ſo nicely to reckon up his Kindred; Nay I have learned, of a great Maſter of Eloquence, a very uſeful Rule in this caſe, *viz. Stories ought firſt to be compoſed, and digeſted in the mind, by feigned names, and afterwards related with the addition of the proper names of the perſons.* For thoſe are given according to the Quality of the Perſons, but theſe the will of the Parents, or ſuch as it concerns. For which reaſon in your diſpoſing the Story

Plautus in *Aulularia.*

in

your mind ; he that was *Gripe*, when you come to relate it, ſhall be one of your Towns-men, ſuch as *Tantalus*, or *Euclio* ; if all your Country-men have the ſame Opinion of him, as the Ancients had of theſe Men. But if in the Country you live, you know no Perſon, whoſe Character is ſuitable to your Story, you ſhall ſo conform the matter, that it may ſeem tranſacted ſomewhere elſe, and ſo invent names, at your pleaſure. Indeed, 'tis true, People hear with more pleaſure, and our Eyes are more attentive, to the geſtures, when the relation is ſaid to happen to People that we know ; eſpecially, if they are rightly ſerved in the Concluſion; then when 'tis ſaid to happen to Strangers, and Forreigners: The Reaſon is this; When we know ſome certain Man, that uſes to do ſuch things, we eaſier believe the thing to be done by him, and, as it were, ſee him preſent, before our Eyes ; But 'tis not ſo, when we

we hear a Story of a Stranger. In a longer Narration, or Diſcourſe, you ought to uſe choice Words, yet ſuch as may be eaſily underſtood by the preſent Company, and ſuch as are *fine*, both as to their *ſound*, and *ſignification*. So if you have your choice to ſay, *I will prick him forward, or I will incite him*, rather ſay the latter. *The Snow falls*, rather than *Spits*; as ſome love the Metaphor; Becauſe if you ſay ſo, your words will be taken *Simply*, and for their *Ambiguity*, will not be wreſted to an *Obſcene*, or *Præpoſterous* ſence. But you ought not to lead your hearers into any Imagination of that kind. And tho' it may be, that ſometimes excellent Poets, and Men otherwiſe very wiſe, have little minded this in their Writings, yet, when we endeavour to be agreeable in Converſation, their Authority ought not to have any weight with us. But to return to our purpoſe; I ſay, we muſt uſe *plain*, and *ſignificant* words;

What words are to be uſed.

words; Which you may do, by prudently making uſe of ſuch as are generally in uſe, in your Country, not old, and like torn and tattered Garments laid by. Such in the Engliſh Tongue are, (*a*) *whilom*, (*b*) *driery*, (*c*) *loft*, (*d*) *grees*, (*e*) *aſtounded*, &c. Moreover let your words, be *Simple*, not *Ambiguous*. For *Equivocal words*, are moſt in uſe in *Ænigma's*, as in *Plautus's Aſinaria*.

(*a*) *long* (*b*) *mounful* (*c*) *Chamber.* (*d*) *Staircaſe.* (*e*) *amaz'd*

* *Note that ſeveral of theſe out of* Spencer, *are us'd in Heroick Poems, as having a more maſculine ſound then the new.*

Nunc me illuc ducis, ubi Lapis lapidem terit,
Ubi vivos homines mortui incurſant boves.
Now you are leading me, where Stone grates upon Stone, where dead Oxen aſſault living Men.

Likewiſe We muſt pitch upon words as proper as we can, and as *ſignificant* of the thing to be expreſſed, and ſuch as can't be eaſily ſuited to any thing elſe; For then your Deſcriptions will be ſo lively, that the things themſelves

ſelves may ſeem to be repreſented to view, and not demonſtrated in *words* only, but with your *Fingers*. So it is proper to Horſes to *Neigh*, a Dog to *Bark*, an Hog to *Grunt*, a Bull to *Bellow*, a Sheep to *bleat*, a Serpent to *Hiſs*. Since therefore Genuin, and proper words are to be us'd, in a diſcourſe to others, none can conveniently talk therein, who underſtands not the Tongue that is in uſe. Therefore altho' ſome Stranger ſhou'd not underſtand the Diſcourſe we uſe, as ignorant of the Tongue, we ought not therefore to ſpoil it; As ſome ſilly Apes take a world of pains to expreſs themſelves in the Language of ſome one they wou'd diſcourſe with; and ſo ſpeak very improperly. Hence it often happens that a *German* diſcourſes with a *Dutchman* in *Dutch*, and the *Dutch-man* for Pomp, and Elegance, ſpeaks in *German* to him. Where nevertheleſs 'tis far more eaſie to the hearer, to take notice, that they both uſe

a Foreign Tongue, than to refrain laughing at the many ſoleciſms they commit. Therefore we muſt never uſe a Foreign Language, but upon neceſſity, when we can't be otherwiſe underſtood. But in common Converſation with others, we ſhou'd uſe our Mother Tongue, tho' by others, that have a better, it be look't upon as very inferiour, and ignoble. For a *Bavarian* had much better expreſs himſelf in his own Language, tho' it be look't upon not ſo fine, than the *Miſnian*, or any other. For tho' he takes never ſo much care, he will never have ſuch proper, and peculiar words in readineſs as the Natives of *Miſnia*. But if Men conſider the Perſons they ſpeak to, and therefore abſtain from theſe proper, and ſingular words, and uſe other general, and common words inſtead thereof, certainly the Diſcourſe will by this means become leſs pleaſant. Moreover every well-bred Man will take care

care, he uſe no undecent or obſcene expreſſions. You may obſerve the decency of words conſiſts either in their ſound, or ſignification; Now there are ſome Words of an harmleſs ſignification, yet for all that their ſound is ſomething like ſuch as carry obſcenity in 'em. When therefore words never ſo little ſuſpected offer themſelves, Chaſt Ladies uſe to ſubſtitute in their room ſuch as are free from ſuch ſuſpicion; Altho' you may find ſome not ſo well bred, that often enough, and too inconſiderately let fall ſome word, at which, if it were named to 'em on purpoſe, themſelves wou'd bluſh. Therefore Women who are well-bred, or wou'd be taken for ſuch, muſt take ſpecial care to refrain from words that are undecent, as well as things; Nor only from thoſe that are really ſo, but from ſuch as may, or may ſeem to be obſcene, and unbecoming. You muſt alſo know that tho' two or more words be univocal, yet one may be more decent than the other, as for ex-

ample. It is handſom enough to ſay *he lodged with the Woman*, but to expreſs the ſame ſence in a more proper word, wou'd be very indecent. So it becomes well-bred Perſons to call unchaſt Women, rather *Miſſes* than *W*----- and ſo of the reſt. Neither are obſcene and undecent words alone to be avoided, but alſo *Poor* and *Mean* words, eſpecially in thoſe places where the Diſcourſe is about grave, and ſerious matters. For that reaſon the Poet was juſtly cenſured, who in a diſcription of a clear day ſays, *Et ſine fæce dies*, *a Day without any Dregs*. For ſuch a poor, low, and putid word was very ill ſuited, in my Opinion, to ſo bright and illuſtrious a Theme. Nor ſhould any one call the Sun the Candle or Lamp of the World, for this beſides the *tapeinoſis*, or poverty of the word, repreſents to the mind the ſtink of Oyl, or Kitchin-ſtuff. To this place belong a great many *Proverbs*, whoſe ſence indeed is very good,

good, but the words not ſo *cleanly*. Therefore in longer Narrations, you muſt not only obſerve all that has been ſaid hitherto, but alſo ſome other things, which you may better learn of *Maſters*, and the *Art of Rhetorick*. Amongſt other things, you muſt accuſtom your ſelf to *Elegant*, *Modeſt*, and *Pleaſant* words, and ſuch as have no bitter reliſh in them. For you ſhall rather ſay, *I cou'd not expreſs this in ſuitable words*, than, *you don't underſtand me*. Altho' 'tis better to ſay thus, *let us think a little, if the matter is not ſo, and ſo*; than, *you are miſtaken, for the thing is not ſo*, or, *you don't underſtand this*. For 'tis a very decent, and winning way to excuſe another; even in a matter, wherein you perceive he is too blame. Nay, tho' your Friend has committed an Errour, you ſhall lay the blame upon your ſelf, as well as him, before you go about to admoniſh, or reprove him, ſaying thus, or to the ſame purpoſe, *we are very much miſtaken*,

ken, alſo; *we remember'd not to do ſuch and ſuch a thing yeſterday*, tho' he forgot it, not you. Alſo thoſe words, which ill-bred people uſe, when they ſay, *if this that you ſay be true*, is very unhandſome. For we muſt not ſo eaſily call peoples veracity into queſtion: Moreover, if any body hath promiſed you any thing which afterwards he has not performed, 'tis unfit to ſay, *you broke your word*, unleſs extreme neceſſity, or the defence of your own Reputation, force you to it; But if the other have deceiv'd you; you may ſay; *Perhaps you forgot to do ſuch, or ſuch a buſineſs for me.* Or if he ha's forgot, you ſhall rather ſay; *you cou'd not do this buſineſs*: Or *It did not come into your mind*, rather than, *you have buried it in Oblivion, you did not mind your promiſe.* For theſe, and ſuch like words carry a ſting with 'em, and are dipt in the Poyſon of Reſentment, and Upbraiding; ſo that ſuch as often uſe 'em, are lookt upon to be Men of

a ſower, and rigid temper; and every one avoids their Converſation, as they wou'd Thorns, and Thiſtles, with their naked Feet. And becauſe I know ſome given to a bad and fooliſh cuſtom of Talkativeneſs, ſo as not to conceive any certain Sence in their Mind, much leſs expreſs it in words, but run on like hunting Dogs, who, for too much haſt, catch not the Hare; Therefore, without farther deliberation, I will admoniſh you of that, which becauſe ſo well known to all, perhaps may ſeem ſuperfluous. Never begin any Diſcourſe 'till you have præconceived the form thereof, in your mind; for ſo your Speech will be a timely not abortive Birth. Moreover, if you have regard to this advice, it will never happen, that in ſaluting others, you ſhou'd forget their Names, or be forced to ask ſome other to prompt you, nor have occaſion laughing to ſay, *I was out; I ought to have ſaid ſo, and ſo,* or to

hæſitate a long while, till you have found the Word, which is intolerably troubleſome to the Hearers. You muſt take care alſo that your Voyce be not hoarſe, or rough, nor in laughing, or otherwiſe, like the creeking of a Cart-Wheel. You muſt alſo forbear ſpeaking, whilſt you yawn. Indeed, I am not ignorant, that 'tis not in our Power to have a ready Tongue, or a good Voice, yet he that Stammers, or is Hoarſe, ought not to talk more than all the Company; but rather to correct that Defect, by Silence, and Attention. Tho' by care, and endeavour, in ſome meaſure theſe defects of Nature may be corrected. Alſo 'tis very indecent to lift up ones Voice, like a common Cryer, or ſpeak ſo low, as not to be heard. But if your words are not heard, at firſt, and ſo muſt be repeated, the ſecond time, you muſt neither ſpeak too low, nor too high; leſt you ſhou'd diſcover, you are in a Paſſion, becauſe

Care, and Endeavour, in ſome Meaſure, help Natuee's defects.

cauſe you are put to ſpeak the ſame thing over again. Alſo your words ought to be placed, after the order, they are uſed in common Diſcourſe, neither to be involved,and intricate, nor too ambitiouſly trajected, which many,from a certain affectation of Eloquence, uſe to do, whoſe Diſcourſe verily is more like the form of ſome Notary Publick, who is reading in the Mother Tongue an Inſtrument, which he had writ in Latin, than that of a Perſon uſing his own Mother Tongue. Truly a Diſcourſe ſo trajected, and perplexed, ſometimes is ſuitable to ſuch as make Verſe, but, in familiar Diſcourſe, is far from being grateful. Neither muſt we only abſtain from Poetical Phraſes, but alſo that Pompous way of ſpeaking, for if we don't, it will be unpleaſant, and troubleſome. Altho' 'tis a piece of greater Art to Diſcourſe after this manner, than to do it after the common way. But this muſt be done in its proper

ſeaſon. Becauſe he that walks a-long the Streets, ought not to dance, but go ; for tho' all People can go, and all can't dance, yet this is fit-ter for a Wedding than the Streets. Therefore you ſhall take care to re-frain this proud and pompous way of ſpeaking. Nor wou'd I have you fall into the other extreme, *viz.* an abject, and low way which the very dregs of the People, Cob-lers, Porters, and Waſher-women uſe. But rather to imitate the Diſ-courſe of Men of Faſhion, and Breeding ; which how you may do in ſome meaſure, I have ſhown you before ; *to wit* by taking care that your Diſcourſe, as to its *Mat-ter*, be neither *low*, *frivolous*, *ſordid*, nor *vicious*. Alſo if you take care to uſe words in your own Tongue which are *pure*, *proper*, *ſound-well*, *and have good Idæas annext to them*, and bring the repreſentation of nothing unclean, diſhoneſt, or vile. Alſo if you take care to diſ-poſe your words neatly, ſo that they

they ſeem not accidentally jumbled together, and confuſed; neither with a certain obſcure diligence, ſhackled into Meaſure, and Feet. If alſo you endeavour prudently, and diſtinctly to pronounce your Sentences, and not to joyn things of a different import. Beſides if in your Diſcourſe, you neither be ſo ſlow as a Man that ſits at Table, when his Belly is full, nor ſo *greedy* as one that is ſtarved, but ſpeak as a moderate Man ought to do, If alſo you pronounce your Letters, and Syllables, with a certain agreeable ſweetneſs; yet not like a petty School-maſter, who is teaching Children to Spell and Read; nor chew your words, or ſpeak 'em by cluſters, and as it were ſwallow 'em again. Therefore if you exactly remember theſe, and ſuch like præcepts, others will hear you with delight, and pleaſure: and you ſhall gain the reputation of an *honourable*, *well-bred*, and *accompliſh't Gentlemen*, to your great commenda-

commendation. Beſides, there are many who can never tell when to end their Diſcourſe; but as a Ship under ſail with a briſk gale of Wind, even when the Sails are furl'd, ſtill runs along, ſo do they, with a certain eagerneſs, continue their diſcourſe; and tho' their matter fail 'em, don't leave of, but either over with the ſame thing again, or prate whatever comes firſt to their Tongues end. Some alſo have ſuch an inſatiable deſire of ſpeaking, that they interrupt others alſo, that would ſpeak. And as ſometimes we ſee, on a Country Dunghil Chickens ſnatch Grains of Corn out of one anothers Bills, ſo theſe people take the words out of anothers Mouth; for they preſently begin to talk, and put People into ſuch a paſſion, that they wou'd rather make uſe of their Hands, than Tongues, with 'em. For if you well conſider the matter, there is nothing that provokes a Man ſooner, than if he is croſſed in his deſire,

deſire, even in the ſmalleſt matter. As if you ſhou'd open your Mouth to yawn, and another on a ſudden ſhou'd come, and ſhut it, or take up a Stone to fling it at ſomething, and another ſhou'd come at your back, and ſtop your hand. Therefore as theſe, and many other things of this Nature, which croſs the mind, and purpoſe of others, even in play, or jeſt are ingrateful, and to be avoided. So in Diſcourſe 'tis better to help forward, than to croſs the deſire of others. Therefore if any one ſhall be very earneſt to tell ſome ſtory, you ſhall not ſpoil his Narration by ſaying you know it, or you have heard of it, or if in the Series of the ſtory, he ſhou'd ſprinkle ſome little lye, or ſo, you ſhall not upbraid him with it, either in Word, or Geſture, as ſhaking your Head, or diſtorting your Eyes, as ſome do, declaring they can by no means bear the bitterneſs of that Lye. But this is not the true cauſe thereof, rather

ther their Moroſity, and Inculti-vated temper, which makes them ſo crabbed both in their Diſcourſe, and Offices, that none can abide 'em. It is alſo very troubleſome to interrupt any one in his Diſcourſe, which is juſt as pleaſing to another, as it would be to you to be croſſed in the chace, when you are upon the full ſpeed. Nor is it fit, that when another is ſpeaking, you take of the attention of the company, either by ſhowing 'em ſome new thing, or ſome way elſe, diverting 'em: nor does it become you to diſmiſs ſuch, as not you, but others, have invited. You ought alſo to be attentive, when others Diſcourſe with you, that you may not have occaſion every now and then to ask them, *What do you ſay? What was that you ſaid?* Which fault many are ſubject to; which yet is as troubleſome to the ſpeaker, as if he ſhou'd hit his Foot againſt a Stone in going along. All theſe ways, and generally whatſo-

ever directly or indirectly, is a ſtop to the ſpeaker, are carefully to be avoided. And if any one be ſlow in ſpeaking, you ought not to anticipate him, or help him with words, as tho' you abounded, and he wanted. For many take this ill, and ſuch eſpecially, as think themſelves very Eloquent, and make account you don't look upon 'em ſuch Orators, as they think themſelves to be, and that you have a mind to ſuggeſt ſomething to them in a Science, [Art] which themſelves profeſs, even as ſome Merchants do, who take it as an affront for a Perſon to offer to help them with Money, as if they were poor, and wanted the aſſiſtance of others. And know that every Body thinks he can ſpeak well enough, tho' ſome in Modeſty deny it. Nor can I think what ſhould be the Reaſon, why he that knows leaſt, ſhou'd commonly talk moſt; from which well-bred Men ought to abſtain, eſpecially, if they are not Men of great Sence; and that

that not only for this Reaſon, that 'tis difficult for one, and the ſame Man, to talk much, and err little, but alſo that he who is Verboſe, ſeems, ſomeway or other, to ſet up for a Perſon of more Worth, or, as if he was a Maſter, and they his Scholars. Therefore 'tis unſeemly to pretend to any Excellence this way, above others. And into this Fault, not only many Men, but Nations fall, *viz.* of being Pratlers and great Talkers. Wo be to thoſe Ears which theſe Engins are continually battering.

Talkativeneſs.

Now as too much Talkativeneſs on the one Hand, ſo too much Silence on the other Hand, is careſully to be avoided. For to be ſilent where others ſpeak in their turn, is juſt as tho' a Man ſhould go into the Tavern, and refuſe to pay his reckoning. And becauſe to diſcourſe with others, is to lay open ones Mind to the Hearers; He that keeps ſilent, when others are diſcourſing in their turns, ſeems not

Too much Silence.

to

o have a mind to be known to o-thers; for which Reaſon, as thoſe who accuſtom themſelves at ſolemn Meetings, and Feſtivals, to drink high, even to the greateſt Exceſs, uſually drop thoſe, who don't drink; ſo at Merriments, and friendly Entertainments, no Body cares for the Company of theſe Mutes. Therefore that Company is moſt pleaſant, where every Man ſpeaks, and is ſilent in his turn.

There lived formerly in *Peloponeſus*, as ancient Hiſtories record, a very ingenious and worthy Gentleman, a Statuary by Profeſſion, who was called, as I ſuppoſe, from his Renown, *Polycletus*. He, when he was very Old, compil'd a Treatiſe, in which were comprehended all the Rules of his Art, how all the Limbs of an human Body were to be meaſur'd, every one apart, or in Proportion to each other, to correſpond in an Adequate Symmetry to one another. This he called his Canon, or Rule, deſirous

ſirous to ſhow, that all Statuaries, in future times ſhou'd regulate their Work by that Standard: as Stones, and Walls, have certain *Rules* of *Proportion*, by which they are examined. But, becauſe 'tis far eaſier to ſpeak of things, than to do 'em; and beſides, the greater part (eſpecially of the unlearned World) have their external Senſes more at command, than their Mind and Intellect, and, becauſe not ſo remote, better underſtand Particulars, and Examples, then Univerſals, or Syllogiſms; This excellent Statuary, in condeſcenſion to the underſtanding of Common Artiſts, which did not ſo well take in general Rules; and at the ſame time to make his name more illuſtrious, prepared the beſt Marble, of which, by continual Labour, he form'd a Statue, as perfect in the Symmetry of all its Parts, as he had formerly laid down *Rules* for it in his Book; and as formerly he had call'd his Book, ſo having made this Statue, he call'd

that

that his Rule. But I heartily wiſh I cou'd only attain to the one of thoſe Excellencies, both which this noble Artiſt ſo perfectly underſtood, *viz.* to lay down Rules in my Book commenſurate to the Subject Matter thereof. For the other, I mean, to give you Examples in my ſelf, and my own Manners, perfectly anſwering the Rules, which I have laid down, may be perhaps impoſſible for me; ſince in order to model the Manners of Men, 'tis not enough to have the Science, and a certain Rule, but they muſt be repreſented by Exerciſe, and daily Uſe, which in a ſhort time, can't be acquired. But, a great many Years are requir'd to do it; and you ſee I have but a very few left. But you ought not for this, to think my Rules ever the more uncertain. For a Man may eaſily ſhow another a Place, where he himſelf loſt his Way. Nay they that have loſt their Way, probably have taken better Notice, and re-

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member the turnings, and by-path better than any other, that alway had the good Fortune to hit right But if in my Childhood, when Minds are tender and flexible, ſuch as had the Care of me, had underſtood rightly, to *bend*, *ſoften*, and *poliſh* my Manners, which perhaps were rugged, and rude naturally; probably by their Inſtructions, I might have become ſuch an one, as I endeavour to faſhion, and form you at this time, who are my greateſt Care. For altho' the Power of Nature be great, 'tis often overcome, or at leaſt corrected by *Uſe* and *Exerciſe*. But this Diſcipline muſt begin very early, by which the faults of Nature are amended, before they grow too ſtrong, and powerful; but this a great many People neglect. Nay when by the impulſe of their own vicious Inclinations, they have wander'd out of the right Way, and without any endeavour to oppoſe, follow whitherſoever they hurry 'em along,

they

they think notwithſtanding, they obey Nature; as if *Reaſon* were not *Natural* to a Man, Nay; right *Reaſon*, as a Queen, and Miſtreſs, hath Power to change corrupt Manners and Cuſtoms, and aſſiſt Nature, if ſhe ſhou'd warp aſide, or perhaps ſometimes ſlip. But we oftentimes hearken not unto her, and ſo become, for the moſt part, like ſuch, to whom *God* hath not given the uſe thereof; I mean the Brutes. In which, notwithſtanding, Reaſon in ſome meaſure acts and operates, not their own proper Reaſon, of which they are devoid, but ours; as you may obſerve in Horſes, who often, nay always, wou'd be wild, and untamed, and yet the Jockey makes them not only gentle, but alſo to be good humour'd, and to know all their Paces very well. For many wou'd have been trotting Horſes, which by his management, he has made to Amble. He has alſo taught many Horſes, one while to ſtop, ano-

ther while to run, now turn round, now leap; and you know a Horſe may be taught all this. If therefore Horſes, Dogs, Fowls, and many other Creatures, which are wilder, ſubmit themſelves to be governed by our Reaſon, and learn what naturally they were ignorant of; and, as far as their Condition will admit, are in ſome Sence *Prudent*, and *Valiant*; not by Nature indeed, but by Cuſtom; how much better might we be, if we wou'd be attentive to the dictates of our own Reaſon. But our Sences love, and covet preſent Pleaſure, let it be what it will, hating, and removing, all manner of trouble. And ſo, becauſe Reaſon ſeems bitter to them, they ſhun it, becauſe it is not calculated to their Pleaſures, which oftentimes are hurtful; but rather to *Goodneſs* and *Honeſty*, which always are joined with trouble, and bitterneſs; chiefly to ſuch whoſe taſt is adulterated and depraved. For, ſo far forth as we

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live according to Sence, we are like a ſick Perſon, to whom all Meats, tho' never ſo dainty, and ſweet, ſeem bitter, or ſalt; and conſequently, is in a pett at his Cook-maid, who is altogether faultleſs therein; for 'tis not the Meat which is in the fault, but his own vitiated and depraved Taſt; ſo Reaſon alſo, which in it ſelf is ſweet, ſeems, not from its own, but our Taſt, to be bitter. And therefore, like nice and delicate Palates, we refuſe to Taſte it, and generally thus excuſe our want of Inclination thereto, by ſome ſuch Apology as this, *Nature ought neither to be ſpurr'd, nor reined, but to be ſuffered freely to keep on an uninterrupted Courſe.* But verily, for my part, I am apt to believe, if Oxen, Aſſes, (if not Hogs) cou'd ſpeak, they cou'd not ſay any thing more diſingenuous, and abſurd, then this. For at this rate, both in our prime, and declining Age, we ſhou'd be Children; and like them too, when we become

Gray, ſhou'd want our Whiſtle, and Rattles, if we had not Reaſon, which grows up with us, and being ripe, after a ſort, performs that excellent Metamorphoſis, of Beaſts into Men: ſo as to exerciſe over our Sences, and Appetites, an imperial Soveraignty. Altho', when we paſs the Bounds of *Honeſty*, in our Life, and Manners, we muſt not put it ſo much upon the ſcore of Nature, as upon our own depravedneſs; which being ſo, 'tis a miſtake to ſay we have no Bridles or Curbs upon our Nature, yea we have two, *to wit*, *Experience*, and *right Reaſon*. But, as I was ſaying before, 'tis not in the Power even of Reaſon it ſelf, to make an unmannerly Man, *Courteous*, *Genteel*, and *agreeable* without *Uſe* and *Exerciſe*; which muſt be the Product of time. For which Reaſon, we ought early to apply ourſelves to right Reaſon; not only that we may have more time to Exerciſe, in order to grow ſuch, as

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ſhe commands us, and ſo to become of the number of her Domeſtic's: But alſo, that our Age, being yet tender, ſoft, and innocent, may receive, with more Eaſe and Pleaſure, the Impreſſions of Religion, and Vertue. For thoſe things we have, as it were, ſucked in with our Milk, uſually pleaſe every Day more and more. And for this Reaſon, they ſay, that one *Theodorus*, a noble Tragedian, wou'd always be the firſt Actor in his own Play: altho' he underſtood, that any other, that ſhou'd Act before him, was of little or no Reputation. For he made Account, that the Spectators being render'd familiar and kind, by the firſt recital, wou'd admit no other, tho' much better. But, becauſe of the Reaſon already alledged, my Life can't be an exact Pattern of my Doctrine, as *Polycletus* his Statue was an example of all his Rules; I muſt content my ſelf, in ſome Meaſure, to preſcribe what ought to be done,

Theodorus the Tragedian.

ſince I am not able to make my Actions ſo expreſſive thereof, as I deſire. But, becauſe by Darkneſs, we know what Light is, and by Silence, what a Sound is, ſo by theſe Manners of mine, too imperfect, and obſcure, you may at leaſt gather, how great the Beauty, and Splendour, of pleaſant, and agreeable Manners is. To return therefore to our purpoſe; which we haſten to conclude; we ſay, that decent, and agreeable Manners, are ſuch as affect ſome of the Senſes with Pleaſure, at leaſt, are neither troubleſome to the Appetite, nor Imagination, of thoſe we Converſe withal. And ſo much may ſuffice for this.

Beauty and a good Grace.

Beſides you muſt know, that People love, and admire, Beauty, and a graceful Mien, and very much abhor their Contraries. And indeed this Priviledge is peculiar to Mankind: for other Creatures know not what Beauty, and a fine Carriage is; which conſideration ſhou'd en-

endear 'em the more to us, and, more particularly, to ſuch as excel others in Parts, and Knowledge, as being moſt capable to conſider the excellence thereof. And, altho' exactly to define what Beauty is, be very difficult; yet, to give you ſome Account thereof, know, where there is a convenient Agreement, and commenſurate Proportion of the Parts to one another, and to the whole, there is that we call Beauty; and in whatſoever this Symmetry is found, we may truly call that Beautiful. And therefore, as a certain learned, and eminent Perſon has obſerved to me; *Beauty generally is one certain thing, but Deformity a Medly.* This you may obſerve, in the Face of Fine, and beautiful young Ladies, in whom all things are ſo formed, and diſpoſed, as to ſeem to concenter, to make up that one Face; but it is quite contrary in deformed Perſons: For, if ſome one has great goggle Eyes, a ſmall Noſe, blubber Cheeks,

What Beauty is.

a wry Mouth, a long Chin, a tawny Skin; ſhe ſeems to have the Face of no one particular Woman; but one made up in Parcels of many Faces. You may alſo find ſome, whoſe Features, and Limbs conſidered apart, are very beautiful, but all compared together, ugly and deformed; for no other Reaſon, but becauſe thoſe Parts, which are ſo beautiful, when ſeparate, are not the Parts of one, but many handſome Women; ſo that ſhe ſeems to have borrowed this, from that Beauty, and that from another. And, it may be, that Painter, who viewed the *Calabrian* Ladies naked, did nothing, but only conſider the Parts of a Beautiful Body in many, whereof this Lady had borrowed this, and the other that, from the perfect Model of ſome beautiful Lady. For, if he had obliged every one to reſtore the Parts ſhe had borrowed from the ſaid accompliſht Beauty, and having ſummed them up all, finely cemented them, one to another;

Calabrian Ladies.

ther; he would have imagined *Helens* Beauty ſuch, and ſo united. Nor wou'd I have you to think, 'tis ſo in the Face and Limbs of an Humane Body only; yea, the very ſame Rule holds in our Diſcourſe, and Actions. For Inſtance, If you ſhou'd ſee a noble Lady, and well dreſs'd, in a public Place, ſcowring her Pans, and Kettles, by a River-ſide, altho' ſhe were altogether a Stranger to you, you wou'd not be very well pleaſed to ſee her, becauſe of the Medly of *Lady*, and *Kitchin-wench* in one Perſon; ſince in reality ſhe was a rich and noble Lady, but her Employment, that of the meaneſt of her Sex: And yet no ungrateful ſmell, or ſavour, no unpleaſant ſound, or colour wou'd be offenſive from this Lady; nor wou'd ſhe otherwiſe create any averſion in your Appetite; but this propendency in her Humour, and the Action it ſelf, ill becoming ſuch a Perſon, wou'd produce a diſlike. Therefore you ought equally, or ra-

rather more, to avoid theſe diſagreeing, and unſuitable Manners, then thoſe I have mentioned before. Since it is much more difficult to know your Failures in *theſe* than *thoſe*; becauſe, the Actions of the Senſes are more perceptible, then thoſe of the Intellect. Nevertheleſs, it may often fall out, that what is offenſive to the Intellect, is ſo alſo to the Senſes; but upon a different Account; as I was telling you before, when I was ſhewing you, that every Body ought to wear ſuch Cloaths, as are in the Mode, leſt he ſhould ſeem to find fault with others, or ſet up for a Reformer, in this point, which very thing, not only goes againſt the Grain of ſome Peoples Appetite, who are deſirous of Praiſe, but alſo is diſpleaſing to Men of Sence. For the Clothes in Faſhion in the Conquerours Days, wou'd look but very oddly on a Man now. Nor have People, a leſs averſion for ſuch as go clothed like Grooms, and Coach-

Coachmen, looſe, and that wou'd equally fit any other. In like manner, I have reckon'd up ſeveral things before, which were proper enough to repeat in this Place, as not obſerving that Mean, and Proportion, I am here ſpeaking of, neither are duly Circumſtantiated by *Time*, *Place*, *Things*, and *Perſons*, as they ſhou'd; for theſe things are highly taking with moſt Men. But I choſe rather to rank 'em under the Standard of the Sences, and Appetites, then to Marſhal them under the Intellect, that they may with more Eaſe be known by all. For every one can apprehend, or deſire what is obvious to the Senſes; but to underſtand *Univerſals* aright, and have a certain and full Idea of that which we ſometimes call *Beauty*, ſometimes *Neatneſs*, ſometimes *Gracefulneſs*, is a matter of more difficulty.

Therefore, we ought not to content our ſelves to do a thing well; but to endeavour alſo to do it with a

'Tis not enough to do a thing well, unleſs alſo it be done with a Grace.

a Grace. Now *Gracefulneſs is nothing elſe but a ſparkling Light, reflecting from a fine Diſpoſition of things, and neat diſtribution of the Parts, in proportion to the whole:* Without which Symmetry, well-doing is not Graceful, and Beauty it ſelf, wants that Fineneſs, and Gayety, which ſhou'd recommend it. And as Meats, tho' good and wholeſome, do not pleaſe, if either they are not at all, or badly ſeaſon'd; ſo ſometimes the Manners of Men, tho' in themſelves harmleſs, are nevertheleſs ſilly, and troubleſome, unleſs a Perſon learn that ſweetneſs with 'em, which, I ſuppoſe, the Latins call **Venuſtas*. Therefore, every Vice upon its own Account, and for no other Reaſon, ſhou'd diſpleaſe us, as being ſo unhandſome, and unſuitable, that moderate, and ingenuous Minds, can't bear the Irkſomneſs, Baſeneſs, and Nauſeouſneſs, thereof. Therefore, he who in Converſation, deſires to be valued, ſhou'd take care to abſtain from

*Ital. *Leggiadrie.* Span. *Genteleza* Fr. *Gaillardiſe* Eng. *a good Grace.*

from *Vices*, and more particularly, ſuch as are egregiouſly *ſordid*, ſuch as *Luxury*, *Covetouſneſs*, *Cruelty*, and the like: whereof ſome are altogether *abject*, and *mean*, as *Gluttony*, *Drunkenneſs*; ſome *Filthy*, as to be *Luſtfull*; ſome wicked, as *Murder*, and the reſt: Now every one of theſe, properly, and of it ſelf, is hated, by one, more, and another, leſs; but all of them in general as baſe, and unlawful, make a Man deſpiſed by his Company, as I told you before. But becauſe, at this time, I did not deſign to write a Treatiſe of *Ethics*, and conſequently to diſpute of *Vertues*, and *Vices*; but only to diſcourſe, what Manners are becoming, and what not, in common Converſation; I ſhall ſuperſede any further Diſcourſe upon this Head. Now that cuſtom of Count *Richard*, ſpoken of before, belongs to the latter Catalogue, which being very unhandſome, and harſh the noble Biſhop, as not agreeable to the Harmony of

of his other good Manners, took notice of, and reprehended as you have heard before. Therefore, it becomes a well-bred Man, to be careful to preſerve this Decorum, in *Standing*, *Sitting*, *Acting*, *Dreſſing*, *Clothes*, *Speech*, *Silence*, *Leiſure*, and *Buſineſs*. And yet for all that has been ſaid, a Man ought not to be over-curious, in ſetting himſelf off like a Woman, leſt the Dreſs, and Perſon be very unſuitable; as they do in ſome Places, who have their Hair ſo curl'd, and their Face, Neck, and Hands, ſo daub'd with Paint, that the Ladies wou'd be aſhamed of it; nay your common Miſs, who wou'd put off her Ware as ſoon, and ſell it as dear, as ſhe can. Then you muſt take care neither to ſmell well, nor ill; For a Gentleman ought neither to ſmell ſtrong like a Goat, nor of Pomanders, or ſweet Balls. But however, I think it may be well enough, for one of your Age, to uſe a little ſimple ſweet Water now

now and then. Your Clothes ſhou'd be according to the Mode, that Perſons of your Quality wear, for the Reaſons before mentioned. For 'tis not in our Power to change Faſhions, which as time produces, ſo it alters; however; every one may accomodate the Faſhion to himſelf, as occaſion ſhall ſerve; as if you ſhou'd happen to have Legs a little of the longeſt; you may contrive your Garment not to be ſo very ſhort, but ſomething longer, than ordinary. Or if your Calves are too ſmall, or fleſhy, or you have bow Legs, you ought not to wear red Stockings, or of any light Colour; becauſe your Defect will be more taken notice of, But as your Clothes ſhou'd not be too gay, ſo they ought to be well made, and fit for you; leſt People ſhou'd ſay, you have borrowed them; and above all, let them be ſuitable to your Condition; for a Scholar ſhou'd not go like a Soldier, nor a Soldier like a Mountebank. When

Decorum in Apparel.

Caſtrucius. *Caſtrucius*, Duke of *Lucene* and *Piſtoria*, Count *Palatine*, a Roman Senator, and a Colonel of the Guard, to his great Honour, ſojourn'd at *Rome*, with the Emperour *Lewis* of *Bavaria*, deſiring to ſhew his Splendour and Magnificence to others, he ordered a Robe to be made for him, of Purple Silk; in the fore-part whereof, he had this Motto woven in Golden Letters, *Ut Deus vult, ita eſt*; and on the backſide, this, *Et ut Deus vult, ita erit*: Which Garment (as I doubt not but your ſelf will think) wou'd better have become *Caſtrucius*'s Trumpeter than *Caſtrucius* himſelf. Andtho' Kings may ſeem to have a Privilege to do what they pleaſe; yet I dare not commend King* *Manfred*, who always went in green Apparel. Since then the Caſe is ſuch, we ought to take ſpecial care, that our Cloths be not only fit for our Body; but ſuitable to our Quality, and Circumſtances. And according to the Mode of the Coun-

* *Son of the Emperour* Frederick *by* Blanch *Marchioneſs of* Montferrat.

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try we live in. For as there are different Weights, and Meaſures, in different places, tho' *buying*, *ſelling*, and *traffick* be the ſame, all the World over; ſo in different Countries, there are different Cuſtoms, to which every one ought prudently to ſuit himſelf; tho' Neatneſs, and Decency are the ſame every where. Thoſe *Plumes of Feathers*, and *Embroidered Garments*, ſo much in Faſhion among the *Spaniards*, and *Neapolitan* Gentry; That *Pomp* and *Ceremony* ſo much in requeſt there, wou'd ill become a Senator (at *Venice*) or Student (at *Padua*) much leſs wou'd Arms and Armour appear well in ſuch Venerable places. Nay, they wou'd ſeem like Nettles, and Burs in a Garden adorned with Flowers and pleaſant Herbs. Moreover they wou'd have but little reſpect paid them, in the company of Noble Perſonages, as ſeeming Men of a quite different ſtamp. Alſo a Man of Faſhion ſhould not run, or

make too much haſt; for that ſuits not with his Character, but rather as Footman; beſides that a Man in running fatigues himſelf, puffs, and blows; all which are unſuitable to ſuch a *Perſon*. Nor ought his pace to be ſlow, and Snail like, nor haughty and affected, like that of ſome Noble Woman, or Lady newly Married. To [Stalk] alſo, and take large Strides in going is very ſilly. Neither ought your Hands to hang down, or your Arms to be thrown firſt one way, and then another, like a Man that is ſowing Corn. Neither ought you, as in admiration, to ſtare a Perſon in the Face. There are alſo ſome, who in going heave up their Feet ſo high, like a bogled Horſe, that they look as if they were lifting them up out of a deep Buſhel. Some ſet their Feet down with ſuch a force, that the noiſe of Carts is not greater. One goes with his Feet outwards, another cuts one Ancle againſt another, another ſtoops at every

every turn, to tye up his Stockings. There are ſome who ſhaking their Breech, have a broken kind of Gate, and go wadling like a Duck; all which things, not as very unſeemly, yet misbecoming, are uſually offenſive to others: however; if you had an Horſe whoſe Tongue hung lolling out of his Mouth, tho' he might be never the worſe for uſe, yet he wou'd be valued at leſs, and you wou'd be apt to ſell him cheaper, for that very reaſon: Not that the Horſe was a Pin the worſe, but that he was not ſo neat, and ſightly. If then in Brutes, nay, and Inanimate things, Neatneſs and Beauty are ſo valuable; (as we often ſee Two Houſes equally ſtrong built, and yet one of them will fetch a better Price than the other, as being better contriv'd, and more regularly proportion'd by the Architect.) How much more valuable ought they to be in our Species? Moreover it is Uncivil, when we ſit down to Meat, to

ſcratch any part of our Body; And not only ſo; but we muſt forbear Spitting, as much as we can, at that time, or if we can't help it, let it be done with all Decency imaginable. I have been informed, there have been formerly, not only particular Men, but whole * Nations, ſo very Temperate, and by continual Exerciſe, ſo free from Humours, that they have never had occaſion to Spit, or blow their Noſe. Why can't we then forbear ſo ſhort a time? Beſides, we muſt be ſure, never to cram our ſelves ſo greedily, that an hickup, or yexing, or any thing Offenſive, either to the Ears, or Eyes, ſhou'd be the conſequence therof; which thoſe People are guilty of, who eat their Meat ſo haſtily, that they muſt needs be troubleſome, by their Puffing, and Blowing, to all that ſit at Table. Nor is it leſs unbecoming to rub your Teeth with your Napkin, or Table-cloth; but to do it with your Fingers is horrid naſty;

* *The Perſians, ſee* Xenophon *lib.* 1. *inſtitut. Cyri.*

nasty; and 'tis not much cleanlier to wash your Mouth, or Spit out the Wine, wherewith you have done it, before Company. So when the Table is removed to carry a Tooth-picker in ones Mouth, like a Bird with a Feather, when she builds her Nest; or to stick it behind your Ear, appears very odly. To be sure then they are as culpable, that hang their Tooth-picker about their Neck. For to say nothing how unseemly 'tis for a welbred-man to pull such a thing out of his Bosom, (as tho' he were going to show you a Trick of Legerdemain) it is a further blot in his Escheucheon to show how careful he is to provide himself of Utensils for Luxury; and how much he is concern'd for his Belly. And for all I can see, he may as well hang a Spoon about his Neck. Then, to loll ones Arms upon the Table, or cram ones Mouth so full of Meat, that the Cheeks stand out like Bladders, is very unproper. Neither

ought you to diſcover by any Sign, or Geſture, how much you are pleas'd with your Meat, and Wine. No, leave that to Victualers or Paraſites. Alſo to invite your Gueſts, to eat in theſe, or ſuch like Words, *Is it a Faſt Day with you?* or, *may be we have nothing you like*; alſo, *pray taſt this or that*, I ſhou'd not approve of, tho' the cuſtom is every where very prævalent; For tho' by this their invitation, they ſhew their Gueſt how careful they are of him; Yet it follows hereupon, that he is not ſo free as before, finding himſelf taken notice of, what he Eats, and Drinks; No more then I wou'd to ſerve another with Meat out of a Diſh, ſet before him, [unleſs I were deſired] or were a more Honourable Perſon than he, and conſequently did him an Honour. For if I do it to my Equal, I ſeem, as it were, to look upon my ſelf a better Man than he, and perhaps he may not like the Piece, I ſerve him with:

Beſides,

Beſides, it looks as if there were not Meat enough at Table, or, at leaſt, that the Diſhes were ſerved up very præpo'ſtrouſly, that one had too much, and th'other to little; which the Gentleman, at whoſe Table you Dine, may take very ill. However; in this alſo, you muſt be govern'd by the Cuſtom of the place you live in, not regarding what is well done, but what is uſually done. For in ſuch Cuſtoms as theſe, 'tis better to do amiſs with ſo much Company, than by doing otherwiſe, fix on your ſelf the mark of Singularity. But, let this be how it will, Decent, or not; Be ſure you don't refuſe the Piece you are ſerved with; for this looks as tho' you either deſpiſed, or found fault with him, that ſerves you. But to drink to others, and fill Brimmers for ſuch as are unwilling to drink, is an execrable Cuſtom, which yet has prevailed ſo, that, I almoſt think, a Reformation is to be deſpaired of. But do you

you, like a ſober Gentleman, refrain it. However; if any one ſhou'd challenge you in this conteſt, thank him, and freely yield him the Victory, or drink a little, and ſet it down; Indeed this Cuſtom of hard Drinking is very Ancient, and has been in great Reputation, not only among Barbarians, but Grecians: For ſome highly commend *Socrates*, who ſet Foot to Foot, and ſpent the liv'd long Night with *Ariſtophanes* in drinking Brimmers, and yet, as ſoon as it was Day, without the leaſt hæſitancy, by Lines, and Angles, demonſtrated a very intricate and ſubtil Problem in Geometry; to ſhew his Brain was ſtrong enough to bear hard Drinking. And beſides, they allege, *that as ſuch as have been in great, and imminent Danger of their Life, from thence become more Bold, and Courageous; ſo ſuch as for ſome time give themſelves over to ſuch Ill, and Barbarous Cuſtoms, ſee the Evil, Vanity, and Unſeemlineſs thereof, and become Better,*

Better, Wiſer, and more Mannerly afterwards; And, *becauſe exceſſive drinking is, as it were, a ſharp conteſt with our Brains, and Bodily ſtrength*, they will have it, that *We are enabled, by this Exerciſe, the better to bear, and vanquiſh any vioent ſhock, and Effort whatſoever.* Yet for all theſe ſpecious Excuſes, and Allegations, they muſt pardon me, if I am of a different Opinion, and think their Reaſons very Trifling and Frivolous. Indeed there are a great many Learn'd, and Eloquent Men, who by fine Gloſſes, ſtrains of Wit, and Rhetorical flouriſhes, can make a bad Cauſe Triumphant, and Reaſon truckle. Hence it is, that we give no entire Credit to them in this Matter. And perhaps they have no further drift, then to excuſe, or conceal this Vice in their Countrymen, finding it a very dangerous, and tickliſh poſnt to reprove 'em, leſt they ſhou'd be ſerved, as *Socrates* was, for their pains, whom, frequently

quently rebuking others, ſome ill Men, for ſpight, falſly accuſed of Grievous, and Enormous Crimes, for which notwithſtanding, the Innocent Man had Sentence of Death pronounced on him, [*and willingly drunk up a Cup, againſt which the ſtrength of his Brain was no proof.*] He was, indeed, a very good, and Religious Man; but I think, 'tis no addition to the Honour of his Character, that he drunk ſo much Wine in one Night; For ſo, a three-Gallon-Flaggon of Wine wou'd be more honourable than he, as holding more Wine then he drank. And that he was not overtaken therewith, is rather an Argument of the ſtrong Brain, than Continency of the Man. Without doubt, ſuch as were never concerned in Drink, have much to bleſs God for. Wine and ſtrong Drink are rare Maſters indeed to teach a Man Temperance. A Steward ought not without leave to invite Strangers to his Maſters Table; nor

ſhould

ſhould a Servant ſit down with Company, unleſs with his Maſters knowledge, and permiſſion; altho' ſome have often-times the confidence to take the Maſter upon them. But this by the way. No one ought to undreſs himſelf, and eſpecially put off his Breeches, in the preſence of Perſons of Breeding, for 'tis an Action very unbecoming the place, becauſe it may eaſily happen, that thoſe parts, which for modeſty ſake are covered, being expoſed to ſight, may put both him, and all that are preſent, to the bluſh. Moreover, you ought not to Comb your Head, or waſh your Hands, in the ſight of others, for theſe things ought rather to be done in your Chamber, than openly; unleſs when you Waſh before you come to Dinner or Supper, for then, altho' there be no great occaſion for it, you ought, however, to Rince your Hands before the Company, that he, who eats out of the ſame Diſh with you, may

Waſh before Victuals.

may be ſure that you are waſhed. Nor ought you to appear out of your Chamber with your Night-Cap on, or let others ſee you button up your Breeches. Some again get a habit, every now and then to draw their Mouth awry, look Aſquint, ſwell out their Cheeks, Puff, and Blow, as if they were out of Breath, and deform their Countenance by other Undecent ways, which ought wholly to be refrain'd. The Poets tell us, that *Pallas* was uſed to divert her ſelf by playing upon a Pipe, and arrived to a more than ordinary skill on that Inſtrument, but being on a time intent upon this Recreation, and coming to a Fountain, wherein She cou'd view her ſelf, taking notice of the ſtrange and miſhapen poſture of her Mouth, ſhe bluſh'd, and preſently threw away her Pipe; And ſhe did very well in ſo doing; for 'tis an Inſtrument unbecoming a Woman, or Men either, unleſs * Mean and Sorry Fellows, who live

Pallas.

According to the Greek Epigram.
Αυδρὶ μὲ αὐλητῆει θεοὶ νόον· ἐκ ἐνέφυσαν.
Αλλ' ἅμα τῷ φυσᾶν χ' ὧ νόος ἐκπέτατεαι. *Athenæus. lib.* 8.

live by that Profeſſion. Moreover, what I ſay as to unſeemly disfiguring the Countenance, is likewiſe to be obſerved, with regard to all the other parts of the Body, for 'tis not handſom to thruſt out one's Tongue, ever and anon to be twiſting ones Beard, as many will do, to chafe and rub ones Hands together; to affect a peculiar Whining in fetching a Sigh, to Tremble, and quiver all over, as if one had an *Ague*, which not a few are guilty of, or in gaping to make a noiſe, like a *Peaſant* rouzing from ſleep upon an Hay-ſtack. Likewiſe he who either in token of admiration, or banter, makes an uncouth ſound with his Mouth, repreſents to your Obſervation the Image of ſomething that's Indecent, and ſuch ſort of adumbrations come little ſhort of the thing it ſelf. You muſt likewiſe abſtain from Fooliſh, Clowniſh, and Ridiculous Laughter. Nor ſhall you Laugh more out of cuſtom, than neceſſity;

neceſſity; nor at your own Jeſts, and Witticiſms; for that looks like praiſing your ſelf; ſeeing Laughter is the hearers part, and not the ſpeakers. Moreover I would not have you to perſwade your ſelf, that as each of thoſe things we have hitherto been ſpeaking of, are accompanied with ſome little Irregularity, ſo all of them together compoſe one ſmall Miſdemeanour; for many little ones make up one great one, as was ſaid at firſt; and by how much the leſſer they are, there's need of the greater care to avoid 'em; becauſe you are not ſo ſenſible when they are committed: And if neglected, they paſs into a cuſtom, before you are aware of it; For as ſmall Expences, if frequent, inſenſibly conſume a great Eſtate; So theſe light Indecencies, if numerous, ſecretly disfigure a well accompliſhed Perſonage. Farthermore what we have been diſcourſing of, ought not ſlightly to be rejected. A Perſon

Perſon ſhould likewiſe have a regard to the Geſtures, and Motions of his Body, eſpecially in ſpeaking. For it often happens, that he is ſo intent upon his Diſcourſe, as not at all to mind what we are now Treating of. For *one* ſtoops as if he wou'd pitch upon his Head, *another* looks a-skew, a *third* wreſts his Mouth aſide; *others* again beſpatter the Faces of thoſe they are talking with, with their Spittle. You may likewiſe find *ſome*, who throw their Hands ſo, backward, and forward, in ſpeaking, as if they were keeping the Flies from you, all which Actions are Indecent, and Unmannerly.

The famous Poet *Pindar*, was uſed to ſay, that every thing which was Pleaſant, Delightful, and Pretty, was wrought by the Hands of *Venus*, and the *Graces*. To what purpoſe ſhould I now ſpeak of thoſe who come out of their Cloſets, with their Pens ſticking out from behind their Ear; who carry their

Napkin about in their Teeth; or ſuch who lay one of their Legs upon the Table, or ſpit upon their Fingers; and other Fooleries, not to be enumerated. Which as they are infinite, ſo I ſhall not undertake, to reckon up, and ſpeak to them all; when it may be, many will think me to have been too prolix in what I have ſaid already.

F I N I S.

J. CASA's

OFFICES

BETWEEN

Superiour and Inferiour

FRIENDS,

OR,

Great and Rich MEN,

And their

Domeſticks.

LONDON:

Printed for *William Davis*, at the *Black-Bull*, in *Cornhill.*

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J. Caſa's Offices,

BETWEEN

Superiour and Inferiour

FRIENDS, *&c.*

I Am perſwaded the *Ancients* ſav'd themſelves a great and endleſs trouble, in taking no *Freemen* for their Servants, (as 'tis cuſtomary with *Us*,) but making uſe of *Slaves*, for thoſe Services which Eating and Drinking, Attendance, and the other Conveniencies of Life require. For Man being by Nature, a Lofty, Stately, and Noble Creature, much fitter to Command then Obey, they ſet about a troubleſome, and unthankful Office, who would, as *We* do,

exerciſe over him a Magiſterial Juriſdiction in his Bloom, and Prime. Which makes me therefore think, that the Power which the *Ancients* had over thoſe who were now as 'twere made Tame, and Tractable, *that is*, whoſe Spirits, either Fetters, hard Labour, or continual Slavery from their Child-hood had Cow'd, and Enervated, was neither difficult nor unpleaſant. *We*, on the contrary, deal with thoſe that are ſtrong and hale, and as yet untamed; who by reaſon of their Violent, and Unruly Temper, ſcorn, and hate to be govern'd; and for the ſake of Liberty, often withſtand their Maſters, requiring, and demanding from them, (ſometimes, indeed, without Reaſon, and oftentimes juſtly) *whence they derive that their Deſpotic Authority*: So that all places are fill'd with Complaints, Diſputes, and Contentions. And thus the Caſe ſtands. For we are Partial Calculators of our own

own Merits; and when every one is rather for over-rating his Pretentions, that at the foot of every Account he may find himſelf Creditor, Matters can't poſſibly be adjuſted. Hence ariſes this Complaint, and ſuch like Upbraidings: *I have ſpent my ſelf in your Service*; And on the other hand; *I have Protected, Maintained, and reſpected You.* The ſetling, and compoſing of which Difference, and Controverſie between Man, and Man, as much as lay in our power, we looked upon to be our Duty, in common with every Man. Wherefore when I had frequent thoughts about it, I compiled certain Precepts, and as it were the *Art* of managing that *Friendſhip*, and *Commerce*, wherein *Great Men* are conjoined with *Mean Perſons*; and which, from the thing it ſeemed very much to reſemble, hath received that harſh Name of *Service*; committing it to Writing, that from our Labour, if in any mea-

ſure we ſuccceded in our Deſign, both might have a Rule, by the means of which, if they would have recourſe to it, they might calmly, and quietly, enjoy thoſe Advantages, for the ſake of which they at firſt entred into that Relation; which of all others ſeems to be moſt diſordered.

But, becauſe we lay down the Precepts of one particular Commerce, and Relation between Men; and there are many, and various Species's of them in the World, differing from each other in their Ends, and Deſigns; 'tis neceſſary, in the firſt place, that this which we are now going to treat of, ſhould be diſtinguiſhed, and ſeparated from the reſt; that, altho' it be uſual to premiſe ſomething in general of them all, as they are the Subject of a more extenſive, and copious Theme, we might however diſtinctly, and clearly, handle thoſe Precepts which relate to it in particular. Therefore, in the uniting

uniting of all Societies, Men are either drawn thereto from the ſweetneſs of Pleaſure, and a coveting the fruition of ſenſual Delights; or, they from thence propoſe to themſelves a means of getting, preſerving, or increaſing thoſe things which are of Uſe, as Preferments, Riches, Power; all which come under the Denomination of *Profit*; or elſe they purſue it from the Charms, and Allurements which appear in the Beauty, and Amiableneſs of *Honeſty*, *Right*, and a good *Decorum*. Of the firſt ſort (to make it plainer by Examples) are Debaucheries, Luxury, and things of that Nature. That of *Profit* is very extenſive, for it comprehends in it, firſt, all States in general; and *then* almoſt all parts of them; for Citizens firſt aſſociate for this reaſon, that coaleſcing into one Body, they may be in a capacity to preſerve and defend themſelves; *beſides*, there are many Communities carried on privately for the

ſake

ſake of Profit, and Advantage. The third ſort takes in *Friendſhip*; not the common Friendſhip, but that between *Good Men*. When *Honeſty*, and ſomething that's commendable, and lovely, has cloſely conjoyned, and united Vertuous Perſons, not induced thereto from any proſpect of Gain, but influenced meerly from its own intrinſick Worth, and Excellency. But when *Inferiour* Perſons court the Friendſhip of *Great* ones; and on the other hand, Men of Honour, Power, and Wealth, receive into their Houſes, and Families, thoſe of no Note, Intereſt, or Fortune; neither Party ſeems to regard, or have an Eye to the Decorum of Honeſty; but propoſe only their Advantage, or Pleaſure. Which appears from hence; becauſe, neither would the *one*, was it in their power, chooſe to ſerve Men of Good, and Honeſt Principles, or ſuch as are Brave, and Moderate; but thoſe who are Rich, and Libe-

ral

ral: And ſo ſoon as they have made their Fortune, as if that was all they aimed at, they leave them, or at leaſt deſire to do ſo. And as for the *other*, they again look out for ſuch as are Laborious, and Induſtrious, Subtil, and Thrifty; whom they prefer much before thoſe of far greater Accompliſhments. Wherefore the *Precepts* of that true and real Friendſhip, wherein a likeneſs, and agreement of Manners, have united the minds of *Good Men*, in ſtedfaſt Love, and Affection, can by no means be applicable to this. For the ſame Rules can never agree to different Sorts; and they can never be One, and the ſame, whoſe Ends, and Intentions are diverſe. There is likewiſe another Diviſion of Human Societies; for either Equals are joined with Equals, as in the Affinity between Brethren, or Unequals are linked together; and ſuch is the Relation which Parents ſtand in towards their Children. But it conduces

conduces very much to the finding out the Nature of the Office, to whether ſort that Relation, of which we are now ſpeaking appertains; tho' that's manifeſt enough; for none can doubt, but that it ought to be referr'd to the latter: and yet, tho' it be evident that Unequals are the *Subjects* of this *Friendſhip*; yet they little perceive it; or however don't always conſider 'tis ſo. For it muſt be ſtated, and evinc'd, what that thing is, which for its excellency is look'd upon as it were Lord and Maſter, in this *Friendſhip*, leaſt we ſhould be ſubject to err, and miſtake, by a miſunderſtanding of this point. Therefore, neither Learning, Age, nor Nobility, nor even Vertue it ſelf preſide here, as in moſt other things; but Money, Honour, and Power only bear Rule. And 'tis to be wiſhed, that all theſe might meet together, but when they do not, one alone is to be ſubmitted to. And this is enough for the Proof of this Argument; that of-

oftentimes by one ſingle turn of Fortune, the whole Order of this *Friendſhip* comes to be reverſed; and many are not only made equal with thoſe who were formerly their Inferiours, but are alſo reduced much below thoſe very Perſons, who were wont to be at their command; and come contrariwiſe to reverence and reſpect them, now grown either Rich or Great. Wherefore, if it be thought fit, let this be the Preſcript and Rule of all other Communities; to ſubſtract from every one what of Worth he has in him; and let a Man value himſelf according to his Qualifications, and ſo require, or permit, that his Friend ſhould value him.

But, you muſt know that I ſtate this Account a different way, for many are deceived about it, whoſe Error is therefore to be rectified, leaſt they continue, as they are, to be troubleſome to this Society. Let them therefore remember, in caſting of it up, that every thing muſt not

not be placed to, and brought under it; but Money only and Power: Seeing theſe are the Conditions of the Society, that *Men of Power and Wealth have all paid to them upon this ſcore, that they are ſuch.* Therefore, let not thoſe, whoſe Words indeed deny, but way of living evinces, the urgency of their Neceſſities to be unſupportable; whoſe Circumſtances force them to look out for, and manifeſt their need of another's Protection, continue to be troubleſome; or place ſo great an eſteem upon Wit, Gentility or Learning, (in which things, tho' otherwiſe highly valuable, they themſelves can put no great confidence) as to think, that for the ſake of any of theſe, they ought to be equal'd with, if not preferr'd before their Superiours. But, ſays one, *I am the better Man, more Learned, of a greater Family, inferiour but in one thing, and that no Vertue, but depending meerly upon Fortune*: Grant it be ſo; not to ſay that moſt have

have too great thoughts, and are over fond of themſelves: But ſuppoſe this be true; he is to remember, that *in this Communion, there is no room left for any of thoſe things which he ſpeaks of*: *'twas agreed upon, that Money ſhould be Soveraign Lady, and Power poſſeſs the Throne: the Terms are once accepted of*; *which ought then either to have been refuſed, when tender'd, or now not to be found fault with.* There was once a Law among the *Æthiopians*, that the *talleſt Man* that could be found, ſhould be their *King*: Think you then, that a Philoſopher ought not to have been puniſh'd by that Law, who, tho' a *ſhort Man*, ſhou'd have aſpired to the Kingdom: And yet no Body will deny that Wiſdom far excels the talleſt, and all bodily Stature. But this was the receiv'd Law among that People; and was not to be broken: So ought we to obſerve that Law, which Uſe and Cuſtom have as 'twere advis'd to, and promulg'd among us as a Peo-

ple;

ple; nay, and which We ourſelves too have ratified. For ſo far is every thing elſe from being aſcribed to any Perſon, ſave that only which 'twas once agreed upon, ſhould be had regard to; that oftentimes *that* comes to ſuffer, by the addition of things, in other reſpects, of great Value. As Modeſty does but prejudice a Harlot, for her Eſteem depends on her Gain, which Modeſty, tho' in it ſelf commendable, leſſens; but Wantonneſs and Impudence, things in their own Nature, diſhoneſt and ſhameful, augment. And for no other Reaſon, it became cuſtomary for ſome States, at the Pleaſure of the People, to baniſh thoſe Citizens who were guilty of being eminently Vertuous, (which Cuſtom the great Philoſopher *Ariſtotle*, ſeems not much to diſprove of;) but becauſe their Conſtitution ſtanding on a level, they thought every thing that outtop'd that, ought to be cut off, and as it were, equal'd with it; inſo much

much that they would not ſpare even an over-grown and too exalted Vertue. Wherefore let Riches only and Power be taken Cognizance of in the Calculation and Eſtimate of this Matter, to which the Preheminence and Soveraignty hath once been given; all other things being excluded: to theſe, let Vertue, Nobility, Learning, ſubmit themſelves: they, who refuſe this, (and there is a great number that does ſo) let them be looked upon as no leſs *Diſturbers* of this *Society*, than *Seditious Citizens* of a *State*.

So then, the *Subjects* of this *Friendſhip*, are ſuch as are very unequal in Power and Wealth; the *Bond* of it not *Love* but *Profit*; which proves what I ſaid before, that they are under a miſtake, who think the Laws of real and perfect *Friendſhip* have place here. And to look for entire mutual Love, and ardent Affection, is very abſurd: for a diſtinction muſt be made between the different kinds of *Friend-*

ſhip; leſt all things be inconſiderately expected *alike* from *All*: for to think that thoſe Perſons, whoſe own private Intereſt was what they chiefly propoſed at their firſt Agreement, ſhould, for our ſakes, prefer anothers Advantage to that of their own, is what may raſhly be wiſhed for, but never upon conſideration ſuppoſed. Neither do *both* propoſe the ſame Advantages; but *Great Men* look for the Service and Devoirs of their *Inferiours*; theſe, on the contrary, endeavour to get *Money* and *Preferment* under them. For *they*, ſwimming in Riches, engage in it, not for the ſake of any *Emolument*, but becauſe ſuch a Relation is honourable, and ſerves to the ſupport of their Grandieur; beſides both pleaſant, and in many reſpects very uſeful, for their conſtant neceſſary Occaſion and Accommodations, and in the management of their Affairs. But *Inferiours*, by reaſon of their *Poverty* and *Want*, ſeek for *Gain* and *Promotion*: and not

not being able to ſupport themſelves, take Shelter, and ſeek Protection, under the Friendſhip of *Great* and *Rich Men*. Matters being thus ſtated; becauſe, as 'tis fitting in every *Caſe*, to know the Perſon well, with whom we are about to be concern'd; ſo in this *Friendſhip* highly neceſſary, that the Humours and Inclinations of thoſe we live with, ſhould not be hid from us; that we may either ſuit our ſelves to Them, or, if it may be done, quit the *Relation*; it won't be amiſs to draw out, and lay before you, as exactly as you can, a Scheme of the Nature, and as it were the Image and Repreſentation, both of *Rich* and *Great Men*, and likewiſe of thoſe which are *Poor* and *Mean*. Tho' it can't be expected that we ſhould expreſs them to the Life; becauſe, neither is a Niceneſs in all things alike neceſſary, nor any further Accuracy required, than the Nature and Quality of the Subject will permit.

As to *Rich Men* therefore, their Temper is generally to be puffed up with *Pride* and *Haughtineſs*; for they live as fancying themſelves Maſters of all that's Good and Deſirable; and becauſe 'tis cuſtomary to prize every thing with Money, and by that means there is nothing but what Silver will procure, becauſe they have plenty of that, they think the Purchaſe of every thing in their Power, and ſo eſteem themſelves happy. And what adds to it, is becauſe they ſee moſt Men buſied to get and heap up Wealth, and gaping after Riches: Wherefore they glory in the poſſeſſion of them, as a certain excellent Good granted to Man, which is alone ſought after, and which all admire: but deſpiſe others, ſcarce looking upon them as Men. Which Arrogance and Inſolence is alſo by this means (and with good Reaſon too, as they think) increaſed; becauſe there is a neceſſity for many Peoples ſeeking abundance of things at the

Hands

Hands of Rich Perſons: And then they look upon themſelves as worthy to be waited upon, reckoning Power and Empire to be coveted for the ſake of Wealth, of which they have ſo large a ſhare. So that *Riches* are vain-glorious and inſolent, attended with Scorn, the Companion of Pride; for 'tis a difficult matter, if the Anchor of Prudence and Reaſon be wanting, not to be carried down with the Tide of Proſperity. Theſe Perſons are likewiſe devoted to Luxury, for they are delicate and ſqueamiſh, and ambitious to be accounted happy, thro' an Oſtentation of their Wealth. In ſhort, *Mony* is a *Fool*, tho' miſcalled *Fortune* and *Happineſs*. Moreover theſe faults are more prevailing in new gotten *Riches*, than in thoſe of longer ſtanding, for they which grow *Rich* of a ſuddain, don't know how to behave themſelves, in their new Government, as I may call it, which is the Caſe of many at *Rome*. If

any ſhould chance to complain of too hard a Cenſure from us; they would do well to remember, that *the intent of this Diſcourſe was not to ſpeak of* Perſons, *but of the* Thing *it ſelf*. The *Manners* of *Great Men*, are in ſome reſpect agreeable to the *Diſpoſition* and *Cuſtom* of the *Rich*, and in others they excel them; for there is the thirſt of Honour in theſe, Courage and readineſs for Action: for *Power* gives them Ability, and a certain Gravity is inſeperable from Dignity. Thus much for the *Manners* of *Rich* and *Great Men*. In *Poverty* and *Want* the contrarys to all theſe are to be ſeen.

Thus then ought Inferiours to carry themſelves towards their *Great* and *Rich Friends*, not only to bear with their Diſpleaſure, Reproaches, Jnjuries, and Follies patiently, but in a friendly manner to hide them, and ſtrive all they can to Love their Perſons, however conſtantly to Honour and Reverence them: for they are deſirous of

of being beloved, as reckoning they muſt needs be approved of by thoſe who love them. Wherefore as *Rich Men* are in all things ſelf-conceited, ſo they are much taken with the Reſpect and Obſervance of their *Inferiour Friends*, becauſe they look upon ſuch as Favourers of the good Opinion they have of themſelves. Now 'tis a difficult matter to *love* him you don't *approve* of, and full as difficult to *approve* of Perſons of ſuch an *humour* as we have deſcribed: However, as *Tireſias* ſays,

Quando pauperiem miſſis ambagibus horres,

Since Poverty like Death you wou'd eſchew;
And ſhou'd you mince the matter, yet 'tis true;

you muſt put up, and bear patiently what you can't amend; eſpecially ſince this *Friendſhip* is not pre-

ſerved thro' *Vertue* and *Honeſty*, but *Advantage* and *Profit*. Wherefore thoſe Perſons act impudently, and againſt their own Intereſt, who, like *Davus* in *Horace*, abuſe their † *December Liberty* upon their Maſters:

‖ *Tu cum ſis quod ego et fortaſſis nequior.*

If you and I go to comparing,
Neither Barrel's better Herring.

for ſuch things are pernicious, eſpecially when Power and Pride are ſo treated. Wherefore its not only unbecoming to ſpeak things of this Nature, but ſo much as to entertain them in our Thoughts; for they are apt to draw us back from our Obſervance and Reſpect to our *Superiour Friend*, without which, this *Friendſhip* can no longer be kept up. Equal to this is their

‖ *By this* Liberty, *he alludes to a Cuſtom among the* Romans, *when at the Feaſts celebrated in honour of* Saturn, Servants *ſat at Table, and their Maſters waited; in remembrance of that Freedom, all enjoyed in his time.*

† *Theſe Feaſts were kept Yearly, beginning upon the 19th Day of* December, *and laſted five Days, or, as ſome ſay, upon the 17th, and continued ſeven Days.*

Fault

Fault, or however the Diſadvantage the ſame, who take occaſion in all their Talk, to ſpeak ill of their *Superiour Friends* behind their backs, and to abuſe thoſe whom it not only becomes, but is alſo beneficial for them, to Reverence and Honour: So that they are to be blamed upon a double Account, *firſt* for receding from their Office, and *then* becauſe their Words are inconſiſtent with their Actions; for they live in a Dependance upon you, whom they reproach with their Tongue. The Proud and Arrogant are likewiſe to be caution'd and advis'd to lower their Topſails; becauſe nothing is ſo contrary to Homage and Reſpect as Pride: For we Reverence and Eſteem thoſe who ſurpaſs Us in any thing that's Excellent: But they, who have ſuch great Thoughts of themſelves, are very far from paying a Deference to others. And there are ſome ſo ſolicitous about nothing, as not to

ſeem

ſeem to ſubmit, or give place to any; to be called Inferiours is like Death to them, they would only be accounted Poorer; auſtere, ſullen, inflexible People, carrying every thing to the utmoſt Extream, Severity and Rigour; who, call them but by that odious Name, immediately fall to counting, reckoning upon their Fingers, what and how many Endowments, and good Qualifications, you are Maſter of on the one ſide, and what, and how many they themſelves can lay claim to on the other; caſting up the Sum, to which in the leaſt to quit their Pretentions, upon any Account whatever, they think is doing wrong to themſelves. Let ſuch, as was ſaid before, be ſet about ſome other Imployment, that they may not ſpend their Life in Vexation and Anxiety, and at laſt, when it draws to a Period, in vain, as is uſual, blame Fortune for their ill Succeſs, when they themſelves have been the occaſion

caſion of it. But give us the Man that's of a mild Spirit, one of an eaſy and complaiſant Temper, that has learned when and how far to relinquiſh his Claim, and to ſubmit to Fortune, and that too chearfully, or at leaſt patiently, that he may not ſeem to obey by Conſtraint; for none is unwilling to ſerve him, whom he has a Reſpect for. Moreover, ſeeing Pride ought to be ſubdued; and there is nothing that is more effectual to that End, than Submiſſion and Complaiſance; let thoſe whoſe Circumſtances are mean and ſlender, make it their chief Study how to evidence the greateſt Reſpect to, and Readineſs for the Service of their *Superiours*. Which will mainifeſt it ſelf partly by their Words, and partly their Actions. In Diſcourſe and Company therefore, let not only a Modeſty and Sweetneſs be expreſſed, but a certain Reverence too, tho' without the leaſt mixture of Flattery; of which more by

by and by: For there is very much depends on this, by reaſon that nothing is of ſo frequent Uſe as to Speak, and Words have a mighty Influence towards the gaining a Perſon's Favour and Good-will. Let this Caution therefore be firſt taken concerning them; that they be ſubmiſſive, humble, and ſuited to the Condition of the Speaker; for We are born in a fair-ſpoken Age, in which Reſpect there is no Reaſon that we ſhould be ſingular. It's Preſumption not only to *direct*, but ſo much as to *adviſe*; to *reprove* Intolerable. It would be tedious to run through all Particulars. Wherefore I think it ſufficient to have ſaid thus much in General. Moreover if it ſhould happen at any time that they are obliged to gainſay, let it be done with Moderation and Warineſs, and but very ſeldom neither, and when 'tis abſolutely neceſſary; for that part does not become an *Inferiour*.

But,

But, oftentimes in Company, and at Entertainments, Diſputations about doubtful and ſubtile Matters ariſe, where Learned and Ingenious Men are wont to do what really does not become them, monopolizing all the Diſcourſe to themſelves, as their Right and Priviledge, threatning, interrupting, obſtinately oppoſing, nay, ſharply and with Violence too, reproving and diſproving; theſe are not Marks of Diſtance and Submiſſion. But ſay they, *'Tis not our Fault that an Ignorant, illiterate Perſon, and it may be dull beſides, prating about obſcure and intricate Things*, moleſts, diſturbs, and begins a *Diſpute with Us*, eſpecially when *profeſſing that ſame Art about which the Diſpute is*: However, ſuppoſe it be ſo, *you ſhould bear with him, and not put forth the utmoſt of your Strength, as contending with a Friend, and not an Adverſary*: For 'tis no ſmall Art to know when to Retreat or quit

quit the Field; becauſe *Victory* oftentimes proves the bane of the *Victor*. Whence the Old Proverb.

* Νίκη Καδμεία

Cadmus's Victory.

* *There are various Opinions both of the Senſe and Original of this* Proverb; *but all agree in this, that by it ſuch a* Victory *is meant, wherin the* Victors *are the greateſt Loſers. See many of them produced by* Eraſmus *in his* Chiliads.

To which their Reply is; *That this is a Difficult matter to do*, when once *the Mind is eager and hot in Diſpute*, and beſides, *'tis not a thing to be brook'd, to ſeem to ſubmit to any in our own Art.* I don't argue this; but ſhall freely grant it them, if they contend for it; but this I maintain and aſſert; That *'tis both againſt their Intereſt and pernicious for them ſo to do.* Wherefore let them diſlodge Pride, become Pliant and Tractable, or elſe own themſelves Ignorant how to act in this *Friendſhip*. Furthermore, let them be ſure to take care, never to begin to *Jeſt* with their *Great Friend*, unleſs Leave, if not a Command be firſt given for their ſo doing; becauſe Jeſting in-

intimates a ſort of Equality and Freedom, which *Pride* very much reſents: But let them take the Scoffs and Drolls of their *Superiours*, tho' accompanied with Taunts and Contumelies, pleaſantly, and without the leſt Sign of Diſcontent: Refrain their Paſſion as much as poſſible, leaſt by any means it ſhould vent it ſelf; for it muſt needs ſometimes be upon the Ferment; and tho' never ſo great Provocation be given, let them not think of making their party Good; and by how much the happier, and more acute *Genius* any Perſon may be endowed with, the more difficult will he find this Task: For a great many Falſhoods and Untruths will be thrown upon him, which he'll ſcarce be able to put up with Silence. And it requires more than ordinary Patience to receive a Blow and not return it, tho' one have a Stick in ones Hand. But the Reins of Paſſion muſt carefully be held

held in, and *Superiours* muſt not be contended with, tho' your Cauſe be juſt; for they can't endure to be worſted, and to come off with a drawn Battle, they look upon to be no better; taking care never to concern themſelves again with thoſe who have once treated them ſo roughly. But as pleaſant Company, frequent Converſe and Courteſy mitigate Pride, ſo Reſervedneſs, Melancholy, and Moroſeneſs cheriſh it: Beſides it's a Weakneſs not to bear with their *Jeſts*, whoſe *Abuſes* you muſt put up. Wherefore let *Inferiours* bring themſelves not only to endure patiently, even the Exceſs of Liberty, which *Rich Men* take in Jeſting, but alſo to own it as a Favour, that they'll pleaſe to treat them ſo familiarly. But upon all other Occaſions, let ſuch a Moderation be obſerved, as that their Diſcourſe may appear Pleaſant and Facetious, free from Levity, but ſtill modell'd to ſuit with the Will and Pleaſure of their

their *Rich Friends*: let both Penſiveneſs and Demureneſs be excluded, as things not at all liked of, but for the moſt part odious and ſuſpected: for *they* are apt to look upon thoſe Perſons to be unſatisfied and diſcontented, whom they obſerve to be melancholy. Let them not likewiſe be too talkative, for *Inferiours* ought in all Caſes to obſerve a Mean. Nor ſhould they firſt introduce the Diſcourſe, unleſs when bidden, as it ſometimes happens, to propound a ſubject for deceiving the time; becauſe 'tis the *Superiour*'s part to Judge what he has moſt mind to hear diſcourſed of; and he deſerves to be blamed, who is over haſty to ſpeak in his Maſter's Preſence.

But let us now conſider, what force that Caution I before gave, may have in it, of totally excluding *Flattery* from having any part in the management of this *Friendſhip*: for I am not ignorant that moſt are of another mind; who looking upon

Flattery as the moſt beneficial of all things, can eaſily recount many Perſons of no great Accompliſhments, who by the aſſiſtance of this alone, have not only become very Rich, but in time alſo raiſed themſelves to the higheſt pitch of *Dignity*. But altho' this *Relation* be founded upon *Profit*, yet *Honeſty* and *Juſtice* ought not here to be forgotten. Wherefore to prevent the commiſſion of any thing that's baſe and diſhoneſt, for the ſake of *Gain*, let them endeavour to preſerve and maintain a Juſtice, if not that perfect one between *Good Men*, yet however, common *Juſtice*: for if we make *Mony* our only drift and aim, without regard to *Honeſty*, we may from ſuch a Principle rob our *Superiour Friends*, or betray them into the Hands of their Enemies. We are therefore to take care, tho' *Profit* be the ground of this *Friendſhip*, leſt proceeding too far, we exceed the bounds of *Juſtice*. For what is farther removed from *Honeſty*,

neſty than *Aſſentation* and *Flattery?* Whoſe *Lap* not only *warms*, and *Milk* ſuckles *Vices*, when they are born, but *Generative Power*, and *Nutritive Juices* bring 'em into the World. * Take heed then,

*Hor. Lib. 1. Epiſ. 18.

Scurrantis ſpeciem præbere, profeſſus amicum.

You don't pretend to Friendſhip's Union,
And ape the Droll and malapert Buffoon;

Seeing too that this ſort of *Compliance* and *ſtudying to pleaſe*, border very nigh upon Flattery; and then 'tis a difficult Point to know where to fix the *Medium* of a thing in any Caſe; for there are *Vices* very nigh adjoining to *Virtues*, if not ſo conjoin'd with them, that 'tis ſcarce perceptible where they meet. But notwithſtanding, there is a certain *Rule*, which they that will make uſe of, need not in ſo doing

exceed the bounds of Honeſty, and yet may conſult for their Advantage. There is then in *Converſation* a certain *Proportion* and *Mean*; which Virtue when it ſeemed to want a Name, the *Peripateticks* expreſſed by φιλία, the ſame Word which in that Language ſignifies *Friendſhip*; and which may not amiſs in this Acceptation be render'd *Complaiſance*; now they that are Maſters of this, can in all Company manifeſt ſuch a ſort of Sweetneſs and Affability as is agreeable to Friendſhip: And herein it conſiſts; not to make anothers Humour the *perpetual Dictator* of what you ſhall ſpeak; nor yet on the other hand to be too Dogmatical; as alſo neither to appear Melancholy nor Reſerved. For the keeping to this *Medium*, it is very material, who the *Perſon* is ſpoken to, and alſo who the *Speaker* is: and herein, as moſt other things, 'tis ſooneſt perceived, where there is the greateſt inequality between the

the Parties, as in *Parents* and *Children*, *Private-men* and *Magiſtrates*; for thoſe things which may well enough be ſaid to a *Private Man*, may appear very ſaucy and rude when ſpoken to a *Magiſtrate*. A Rebuke to a *Parent* is a very great Fault, to a *Magiſtrate* highly unbecoming, tho' ſuitable enough to an *Equal*. This *Mediocrity in Diſcourſe*, the Perſons we are ſpeaking of ought carefully to obſerve; for 'tis very Difficult to ſteer ſo even, as on the one hand not to run a *Ground* upon *Flattery*, ſo on the other to *keep clear* from the Cenſure of being *Moroſe*, and *Ill-bred*. Which, if I am not miſtaken, they may handſomely by this means effect, in taking all Opportunities highly to extol the *Virtues* of their *Superiour Friend*, but not at all to meddle with his *Faults*; ſeeing Admonition belongs to *Equals* and not *Inferiours*. But thoſe who commend what they don't approve, act the part of ill, vain, deceitful,

and fraudulent Perſons. Their Diſcourſe ought always to be accompanied with *Modeſty*, as 'tis a part of Good-breeding, and becauſe too great *Freedom* is looked upon as Saucyneſs: Likewiſe free from *Obſcenity*: Nothing that's *foul* or *undecent* ſhould be ſo much as mentioned, that there may be a certain Indication, by every Word as well as Action, how careful they are, what Thoughts their *Superiour Friend* ſhould conceive of them. Let them likewiſe ſee to their Geſtures, Motions, Walking, Standing, Sitting, Lying, Hands, Eyes, Tongue, that they be not only not diſorder'd and roving; but manifeſt a kind of Regard and Reverence to their *Potent Friend*: For tho' 'tis not my Province, yet other Diſciplines take Cognizance thereof. Therefore let them abſtain from loud Laughter and Clamour, and from affected and finical Poſtures, frequent Yaunings and Haukings, and ſuch like Indecencies.

cies, which are more tolerable in the Company of Equals, where a Freedom may be uſed. Regard ſhou'd likewiſe be had to their *Apparel*, that it be neat, clean and fit; for ſome, as was ſaid before, are Ambitious of appearing Happy thro' an Oſtentation of their *Wealth*: Beſides, it's an Ornament to their Grandeur, for thoſe that belong to them, not to appear Clowniſh and Naſty, but Neat and Genteel.

But altho' much Honour and Reſpect are ſhown by *Words*, yet a great deal too appears from Actions, therefore let *Inferiours* be always ready at hand to their *Superiours*, humour and comply with them; and that not only in *Fact*, but in *ſignification* and *ſhew*; for there's no real Neceſſity for their maintaining ſuch large *Retinues* as they do, but they are kept for Show and Pomp. Wherefore, let them not neglect theſe things, but keep with them, be at their Elbow, wait on them, ſhow a conſtant At-

tendance, and take care not to diſpleaſe them: and not think thus with themſelves; this does not belong to me; mine's a particular Buſineſs aſſigned me; for every thing is their Buſineſs. And he who loiters, ſlinks his Neck out of the Collar, when Buſineſs is to be done, and is idle, ſets an Example that's very deſtructive to this *Commerce*: For in barely doing what's their ſet Buſineſs, and no more, they do as it were adviſe their *Potent Friend* to contract his Kindneſs towards them, and be very ſparing in the Expreſſions of his Bounty. In the Management of Affairs, and Execution of Commands, let Faithfulneſs and Integrity be ſhewn in the firſt place, as being not only what's fit and juſt, but alſo beneficial too: For to thoſe they have experienced to be Faithful, they'l wholly commit and intruſt themſelves, and are obliged to uſe them well; And then let them uſe no leſs Care, Diligence, and

and Prudence than if the Buſineſs was their own ; nay greater if poſſible, by how much the Management of anothers Affairs is more difficult. But theſe things are common to all Societies, the foregoing peculiar to this Relation. Neither ought they in any thing to look to what is moſt ſuitable and fitting, but only regard what may be moſt pleaſing to their *Potent Friend*. An Inſtance of which in one thing may be applied to all. Such then, who are in great *Places*, generally keep Men of Learning, and good Scribes for their *Secretaries*, who compoſe Letters upon all occaſions, to be ſent in the Name of their *Great Friends* ; they oftentimes, keeping to thoſe Rules they have been at great pains in Learning, don't pleaſe thoſe Perſons who are Illiterate, and know nothing of a polite and accurate Stile, in what they write ; every thing that's beſt and moſt properly expreſſed is daſhed out, all is confounded and alter'd.

What's

What's to be done in this Caſe? Why that of *Euripides* in his *Phæniſſæ*,

Potentium ſtultitia perferenda eſt.
You muſt bear with Great Mens Folly.

And tho' it be a difficult Task;

Una cum inſipientibus deſipiendum.
When among Fools, you muſt do as Fools do.

Let 'em therefore make the Pleaſure and Judgment of their *Potent Friend* the Rule, not only of their Writings, but of all their Actions; to that let them conform themſelves, meaſure both what they ſay and do by it, without Conſideration whether it be ſtreight or crooked; only ſtudying to know and remark it well, and rather to do what they are ſet about appoſitely thereto, then as the matter may beſt require: That they may be

be ſo well verſed herein, as to be able to read the *Mind* of their *Superiour Friend* by his *Looks*. Theſe are the main *Offices* and *Duties* of *Inferiour Friends*, or rather the *Sources* from whence they flow; for having laid down the *Generals*, as we thought it endleſs to ſpeak to each *Particular*, ſo altogether unneceſſary.

But Precepts of this Nature are more carefully to be attended to, and regarded, by *Rich* and *Great Men*, however they may think themſelves priviledged; becauſe, *Power* of it ſelf is very Licentious, if not governed by the Art of Reaſon; and therefore ſlacken but it's Reins a little, and give it head, 'twill inſult, grow violent, and unruly. And what has a Man done to himſelf, that he ſhould ſtudy ſo effectual a Revenge, as to ſentence himſelf to endure the exceſſive and extravagant Pride of ſome, whom 'tis fitter to have in ones Eye than mention? Who are ſo very deteſtable,

ſtable, that 'tis no wonder if even the moſt abject Perſons had rather undergo the Extremity of want, than not only bear with their Humours, but ſo much as the ſight of their Perſons. But ſuch as are *Mean* and *Poor* are ſufficiently taught their Duty from *Neceſſity*; and however, if they ſhou'd chance to err in it, they can't want a Corrector. Let *Rich Men* therefore ſet themſelves to the keeping of this *Law*, ſeeing *Nature* has ſet certain Limits and Bounds to the *Laws* of *Nations*, which can't juſtly and honeſtly be paſt over; and not contemn ſuch as forlorn and deſpicable, who are inferiour to them in Fortune and Eſtate, nor all of them require the meaneſt *Offices*, that are next kind to Slavery it ſelf, alike from all: For theſe Diſtances admit of Degrees, wherein ſome out-ſtrip others; according to the Greatneſs and Number of which, ought the Services of *Inferiours* to be required: And then

then, all *Superiours* are not of the ſame Rank. Therefore, (for that which I would demonſtrate will appear plaineſt from thoſe things between which there is the greateſt Diſtance) we worſhip and adore *God*; but 'twould be Madneſs for any *Man*, becauſe he has gotten a little more Wealth, to require of his *Poor Friend* to erect an Altar, and offer Sacrifice to him: And we don't pay the ſame profound Veneration to honourable and illuſtrious *Subjects*, as to the *Perſian King*. As 'tis therefore the Part of an *Inferiour* to perform his Duty not with regret, but willingly; and not always to ſtand in need of bidding, but to do it without; ſo on the contrary, 'tis the Office of a *Superiour* not to abuſe his Diligence; nor require too hard Service from him; and thus to think, that 'tis the Service of *Friend* they are aſſiſted with, if not Gratuitous, and of Choice, yet free, and that they don't exerciſe Com-

Command over *Slaves*: For they are *Free*, and that not by *Law* only, as 'tis evident they are, but by *Nature* too: For he is a *Slave* by Nature, whoſe only or chief Uſe conſiſts in his *Body* and *Limbs*; and who is in ſuch ſort a partaker of Reaſon, as only by Senſe to be capable of perceiving that he is ſo: But thoſe whom I have all along called by the Name of *Inferiour Friends*, are not ſuch whoſe bodily Strength, as in Labouring Men, and Porters; but rather whoſe Induſtry, Ingenuity, inſight into Buſineſs; and to ſay no more, whoſe Abilities of *Mind*, and not of *Body*, recommend them. They are then *Free Men*; but Cuſtom and Mode of ſpeaking have called this *Friendſhip*, as was ſaid before, by the harſh Name of *Service*; but the ſame too has ſoftned it, for even *Superiours* call what they do for their *Inferiours*, who are their Friends, *ſerving* them; becauſe 'tis cuſtomary ſo to ſpeak: ſo that now

'tis

'tis become a Note of Kindneſs and Reſpect, diveſted of it's ancient Harſhneſs. But thoſe who ſearch after Truth, ought, I ſuppoſe, to be more ſolicitous in their Enquiries after *Things*, than the *Names* of them. For ſo long as *Wars* ſupplied the *Ancients* with *Slaves*, and the Law allowed the Uſe of them, there was no great occaſion for their making uſe of the Services and Labours of *Free-Men*. Therefore 'tis no wonder, the thing it ſelf being unknown, it hath not a proper *Name*. But when the *Spirit* of *War* in our * *Country-men* began to be loſt, and 'twas looked upon as impious to ſubject to Slavery their fellow Chriſtians; 'tis probable that *Mean Perſons* at firſt, for *Mony* began to make it their Buſineſs to attend upon thoſe who were Rich, in the Quality of *Servants*; and afterwards, the thing by degrees becoming Cuſtomary, Men of Faſhion and Reputation took up with that way of Living.

* *He means the* Romans, *the Author himſelf being an* Italian.

How-

However, 'twas late before this Cuſtom pevail'd; not till after they were gone out of the World, who could have coined a Name for it. Therefore, unleſs I am miſtaken, there is no *Old Word* comprehenſive enough to expreſs this *New Thing*; and 'tis not for Us to make one; * for We ſtrive in treating of this Subject, to make

* *From hence 'tis that the Author gives this Book the former Part of the Title*, viz. The Offices between Superiour and Inferiour Friends; *the latter being now added in this Tranſlation, as explanatory of* that; *which is indeed only keeping the ſame Names to Perſons, in a Relation ſomewhat changed in its Conſtitution; as what as nearly expreſs it under this Alteration, as thoſe other which they have received from Uſe*; viz. of Maſters and Servants; *Theſe being taken from the* Perſons, *thoſe the* Thing; *and wanting that Harſhneſs which the latter have in them, ſave what Cuſtom has in ſome Meaſure worn off: In as much as there is no* Old Word *which will comprehend both, ſeeing the thing it ſelf was altogether unknown to the Ancients; and the Author was not willing to invent a* new one. *That theſe are the Names, the Subjects of this Relation, under its former Conſtitution went by in common with thoſe other of* Patron and Client, *is manifeſt from ſeveral Places in* Juven. *Sat.* 5 Fructus amicitiæ magnæ cibus.———

Eud. Sat.———Dives tibi, pauper amicis.

6———Magnos viſurus amicos

and

10———Quos ſportula fecit amicos.

5———Modicis quæ mittebantur amicis.

uſe

uſe of ſuch Words, which were near grown out of uſe, for many Ages before this *Commerce* was introduced. But to return from this Digreſſion. Thoſe who treat their *Inferiour Friends* no better than as meer *Slaves*, (and how many are there that do ſo?) Act not only unkindly, and diſcourteouſly, but alſo unjuſtly, and even tyrannically. What a ſort of Imperiouſneſs is it, to walk ſeveral Hours every Day in a *Gallery*, and to require the attendance of all their *Inferiour Friends* about 'em; and not vouchſafe ſo much as to look upon them, as they ſtand on both ſides, with their Heads bare? Leave ſuch State as this to Kings; and let not thoſe who have not arrived to an equal pitch of Dignity with them, affect any longer herein, to mimick 'em; leſt they become Troubleſome to their *Friends*, and Subjects of Hatred and Ridicule to *Strangers*. And they are not a jot civiler, who upon every ſlight occaſion, abuſe, reproach,

proach, and rail at Perſons that are oftentimes of good Eſteem: And that openly, and in Publick. How much worſe could you treat *Slaves*? For tho' *Inferiour Friends* muſt bear all that's laid upon them, yet you ought not therefore to over-burthen 'em. For them who are ſo inconſiderate and raſh, as to uſe their Hands to *Free-Men*, we look upon as paſt Admonition, and who like *Mad men* ſhould have them tied up. * *Ariſtotle* denies any *Offices* to be due from a *Maſter* to a *Slave*, conſidered as ſuch; but, by reaſon that *Men* are *Slaves*, the Laws of Humanity ought to be kept inviolable towards them. And 'twas no improper Anſwer which the perſonated *Saurea*, a *Slave* and a pickled one too, made to a Free-man in a Paſſion,

* *In Lib. de Polit.*

† *Tam ego* Homo *ſum quam tu*

I am a Man *as well as you.*

† Plautus *in his Aſinaria.*

But

But theſe don't look upon *Freemen*, as *Men*; uſing them worſe than they do their *Beaſts*; for they take a great care about their *Horſes*, which they ride upon, not to overwork them, and to refreſh, and give them reſt when tired: But where is there one who takes Compaſſion upon *Men*, or that ſuccours, or who is aſſiſtant to, them in any thing? Or, who are there at *Rome*, that ſuffer baſer, and more unjuſt Uſage than the *Inferiour Friends* of *Great Men?* Theſe things are not only repugnant to *Chriſtian Charity*, and *Humility*; but in direct Oppoſition to *Common Humanity*. Let not * *Fortune* therefore deſtroys *Natures Law*; nor *Wealth* and *Power* tie up the Hands of *Liberty*. Howbeit, 'tis a difficult Matter, not only to keep a *Medium* in all things, but ſo much as to conceive where to fix it in ones Thoughts. For *Offices* differ with reſpect to Perſons, Seaſons, Ages, the Nature of Things, Manners of Men, Cuſtoms

* *What's meant here by Fortune may be learnt from Page 17. where he ſays that Mony is falſly ſo called.* —

ſtoms of Places, and innumerable other Circumſtances; all which variety, require a ſtrong and quick Sight, to be taken in, and comprehended, within the Compaſs of one View. We neither eſteem our ſelves ſo qualified, nor think there is any great Neceſſity we ſhould be ſo at preſent; for we count it ſufficient here, to require the Obſervation of thoſe things before mentioned. Which are theſe *Two*; *Firſt*, to uſe the Service and Aſſiſtance of their *Friends* with Moderation and Kindneſs, and alſo juſtly, that is, agreeably to their *Stations*. And *then*, not to carry themſelves ſevere, hard, and croſs to them. Therefore, in aſſigning their Charge, and Buſineſs, a difference ſhou'd be made with regard to the Perſon, that ſo the meaneſt may have the ſorrieſt Imployment; and the Houſes may not be ſwept, and Parlours, and Cloſets, cleanſed out, (as ſome perverſly take a Pleaſure to order it) by thoſe of *Noble Extraction*,

nor

nor he that's Weak ſet about the greateſt Drudgery, nor thoſe of Faſhion allotted ſordid Offices, as neither Aged Perſons imployed about idle and trifling Matters: Seeing * *Homer* does not make *Achilles* ſet *Phœnix*, an old grave Man, to pour the Wine out, but *Patroclus*, a Young Man and his Companion. Care ſhould alſo be taken, not to impoſe any thing very hard, laborious, and toilſome upon any, unleſs when it can't be help'd, and for ſome eſpecial Reaſon: For Humanity forbids us to render the Care and Pains of others greater than they need be, to gratify a Humour of our own, eſpecially too in things of themſelves burthenſome. For even *Slaves* are uſed to take ſuch things ill, and lay them to Heart.

* Ἰλιαδ. 1. v. 202.

* *Hæc heri immodeſtia coegit me,*
Qui hoc noctis â portu ingratis excitavit.
Nonne idem hoc luci mittere potuit?

* Plautus *in Amphit.*

This is my Master's Conscience,
To disturb my rest, and force me at
this time 'o Night from the Port.
Cou'd not to Morrow have serv'd
his turn as well?

Dædalus is said to have had Implements of all sorts, both Iron and Wood, inspired with *Life*; can we think therefore, that he made use of them in such things, wherein those that were *Inanimate* were sufficient; or, that he did not let these rest neither, when he had no Business to employ them about? Let them therefore imitate him, and command nothing but what's Just and Moderate. But such who task them Unreasonably, fall into a violent Passion, if they but now and then find them from their Business, are implacable, and inexorable; besides, their Injustice must needs make these *Friends* their *Enemies*. Moreover, there is in the Discourse and Con-

Converſation of *Superiours*, a certain Affability; or, rather Gravity, but mixed with Courteſy and Sweetneſs, which cauſes thoſe who are indued therewith, to be reverenced as *Fathers* by their *Domeſtick Friends*, and not fear'd like Tyrants, but be loved by them. *Omnes enim quem metuunt eundem oderunt. For all hate him whom they are in fear of.* But many whilſt they ſhun too great a Familiarity, by reaſon that they think it difficult to keep up their Authority over thoſe they have ſo freely converſed with, grow Scornful and Inſolent. *Dejoces* the *Mede* was certainly a very wiſe Man, who, as * *Herodotus* tells us, after he was choſen *King* upon the Account of his Juſtice, having introduced ſeveral laudable Cuſtoms, among the reſt this was very Remarkable, relating to the Honour of his *Majeſty*; all the Affairs which came under his Cognizance, he is ſaid to have tranſacted by an *Interpreter*,

* *Lib.* 1.

that he himſelf might neither be within hearing of any of the *Medes*, nor they have an Opportunity of ſeeing his Perſon: For this Great Man was afraid of Envy, and ſenſible that his *Subjects* would not bear it well, that he, who had lived among them ſo many Years as their Equal, ſhould now be raiſed to ſuch a pitch of Dignity above them: Therefore he thought it the moſt effectual means to prevent this, if he not only withdrew himſelf from their Familiarity, but from their Sight too; for, that coming in time to loſe thoſe Thoughts they formerly had of him, they would then conceive ſomething greater in their Minds concerning him: And ſo indeed it happens; for we are moſt commonly apt to imagine and fancy thoſe things to be greateſt, we have the leaſt Knowledge and Experience of; neither would I be thought my ſelf to adviſe *Superiours* to lay open, and diſcover themſelves, to their *Inferiour Friends*, as

to

to their own *Brother*; let this be done between real and ſincere *Friends*; and as I do not approve of this, ſo neither to carry it with Auſterity, Harſhneſs and Rigour. Tho' *Dejoces* did very prudently as among *Barbarians*, and inveſted with a new Power; altho' many Inconveniences muſt of Neceſſity follow thereupon; and principally this, to be deprived of the Converſe and Sight both of his Equals, Friends, and even Subjects too. *Great Men* therefore ſhould maintain their Honour, but by proper Methods, and when at leiſure from Buſineſs, hear their *Domeſtick Friends*, and anſwer them, in a mild and friendly manner; ſometimes too, they ſhould call 'em to them, and talk with them Familiarly, and carry themſelves pleaſantly; that they may perceive they are not uſed like *Slaves*. *For the Nature of Man is very impatient of Rule; for which Reaſon the appearance of Slavery and Servitude,

* See Pag. 1. 2.

tude, which ſome induſtriouſly ſtrive to render Conſpicuous in their *Domeſticks*, ought to be hid and conceal'd. Some indeed, for their own ends, appear outwardly Civil, that they may the longer reap the Benefit of the Labours of their *Friends*, and feed up theſe miſerable and deluded Creatures with empty Hopes, and ſhews of Kindneſs, and Goodneſs, at laſt to compenſate the Toils of many Years, with a few Fair-words: Away with ſuch Deceit! Let all Fraud and Guile be excluded, not only this *Commerce*, but the whole Series of Life; and if we think it baſe to defraud a Perſon of his *Mony*; don't let us look upon it as honeſt and juſt, to diſappoint any one of the Fruit of his Life and Years; and under an Appearance of Kindneſs, to fruſtrate Poor and Helpleſs Men, if not real Friends, yet however, ſuch who have lived under the ſame Roof with us. 'Tis likewiſe a diſingenuous

nuous and baſe Principle in thoſe, who, becauſe they have not uſed their *Inferiour Friends* with Injuſtice and Hardſhip, think they have paid off the Score of all their Vigilance, Pains, Care, Perils, and Loſſes, and made them ſufficient Satisfaction; as if this was anſwering their Expectation, to recompence their Services with civil Treatment, and not with Mony and Emoluments. As it would not be fair and juſt dealing, to hire a *Fidler* to play at a *Merry-making*, and the next Day, when the Man came to demand his Mony, to bid him ſit down, and hear them play it may be better; for ſuch Recreations are not lent, ſo as to be return'd again, but rather ſold. Moreover, as *Inferiours* ought to bear with the ill Uſage, and Abuſes they receive from their *Superiours*, both Patiently and Submiſſively; ſo ſhould *theſe* too, quietly, and calmly, wink at *their* Defaults, and Failures, whether Natural, or in their

their Manners. For it may be learnt from hence, how difficult a thing it is for him who lives under the Power, and at the Nod of another, all whose Words, Actions, Gestures, and Deportment depends on his Pleasure, never to offend or miscarry; that we find it no easy matter to please our selves, when at Liberty to act according to our own Sentiments and Wills. Let them see therefore, that if any thing happens to be done amiss by their *Inferiour Friends*, or not so handsomly as it might have been, in what concerns their common Business; or, if in Management of any Affair enjoyned them, they should not act with the greatest Prudence, Industry, Carefulness, and Dispatch; that they be not presently provoked and fall into a Passion with them; which some do, and that both violently, and very often: For nothing is more easy than to draw a Scheme in your Thoughts, which may be the most

moſt effectual Means of accompliſhing that which you bid another do; but many Impediments lie in the way of thoſe you ſet about it, many Rubs and Drawbacks. And as *Great Men* ought to wink at the Faults of their *Inferiours*; ſo likewiſe to examine themſelves, leſt when they have been in Fault, their *Friends* come to bear the blame, which in Juſtice is due to themſelves: Becauſe it often happens, that thro' the Inconſtancy, Wilfulneſs, Raſhneſs, Choler, and Vanity of *Superiours*, Matters well enough contrived and ſet on Foot, and carried on with Care and Diligence, come to be diſordered, and miſs of Succeſs. Whence that in the Old *Comedy*.

Quam arduum, Dii boni, negotium eſt,
Dementi hero cum ſervitutem ſervias!
How difficult a task is it to ſerve a Mad-man!

There-

Therefore, let them be careful of this too, that they be not diſpleaſed at their *Friends*, when they ſhould be angry at themſelves. And ſeeing 'tis not Love, and Goodwill, but the hopes of Gain, as was ſaid before, that induces *Inferiours* to concern themſelves in this *Commerce*; they ought by no means, who perform their Duty with Care and Induſtry, and have ſhewn themſelves Reſpectful, Diligent, Faithful and Prudent, to be defrauded of their Wages, the Recompence of their Labours. And as 'tis the Duty of *Inferiours* not ſtiffly to demand any thing from, or be urgent with, and preſs upon their *Superiours*, but only to put them in Mind, and intreat them, and that Modeſtly too; (becauſe, for them to purſue their Right ſo far as Reaſon and Faith might bear them out, would be Rude and Indecent; which makes Parents think themſelves, unworthi-

ly

ly treated if ſued by their own Children; for they won't in anywiſe be made Equals with them) ſo it ſhows a dilatory and deſigning Spirit to put it off, and wait till you are asked, before you pay what you owe them. For they are miſtaken who look upon it any otherwiſe than as the Payment of a Juſt Debt, to requite them who have ſpent their Lives in being ſerviceable to Us. Wherefore let not *Great* and *Rich Men* think 'tis conferring a Kindneſs or Obligation, when they enrich their *Inferiour Friends*, who have deſerved well at their Hands; but eſteem it as the Solution of the juſt and due Reward of their Service and Reſpect; and with the ſame Meaſure in which they required their Labour and Induſtry, meaſure out again to them their Recompence; taking Pattern by the Earth and Fields, which render to thoſe the moſt plentiful Crops, by whom they have been with greateſt Diligence

gence and Pains cultivated; for in ſo doing, beſides the Performance of their *Office*, they will likewiſe promote their own Advantage; as who will thereby be looked upon to be Grateful and Liberal, and by that means engage the Love and Good-will of their *Friends* towards them, ſo as to attend upon, Pleaſure, and obey them with all Alacrity and Readineſs. That is likewiſe by all means to be provided againſt, in which many are tardy, that their *Domeſticks* be not kept at ſhort Commons, and ſtinted in their Diet, that they may not be glad to ſnap at any thing they can get at, and go pinched with Hunger and Cold; for that's but their Right, and no Courteſy, to be maintain'd anſwerably to their Place. But they who either niggardly and covetouſly tye them up to ſuch an Allowance, like *Slaves*, or puniſh any of their Faults, either of Commiſſion or Neglect, by keeping back

part

part of their Commons, are doubly to be blamed, as well for cauſing thoſe to hate, and ſpeak ill of them, whoſe Love and Reſpect they would gain, as alſo becauſe their ſordidneſs and ſtingy Temper will appear, and be diſcover'd, in the very Perſons, thro' whom they endeavour to make the greateſt Show and Manifeſtation of their Splendour and Magnificence: For 'tis for nothing elſe that they are at ſo great Expences: Beſides, ſuch who have found ſo hard and ill Treatment, ſo ſoon as they come to diſpair of better Uſage, their Superiour is deſpiſed by them: Therefore they neither endeavour to get into his Favour, nor mind to keep it when they have got it; as not caring to love, nor be loved, unleſs it were for their Advantage: So that either none at all, or only the meaneſt of them mind their Buſineſs: For *Profit which conſtitutes this Friendſhip likewiſe deſtroys it.* Wherefore let *Great Men* look upon it as their

Intereſt, to raiſe the Hopes of their *Inferiour Friends*, and make them as chearful as they can, to get their Love, and hearty Reſpect, which may be done by treating them civilly, and evidencing particular Marks of Favour and Kindneſs towards thoſe who deſerve them. But now a days moſt are for taking Preſident from the Laws of ſome States, and thoſe none of the wiſeſt, deſigned only to deter *Ill Perſons* from doing amiſs, thro' the fear of Puniſhment, and think it ſufficient, if they make it againſt the Intereſt, and at the Peril of ſuch to offend: When 'twere better if they copied after thoſe, that *Xenophon* gives the Epithet of *Royal* to; which provide not only to make it Unprofitable and Deſtructive for *Delinquents* to tranſgreſs; but alſo for the Advantage of ſuch as do well, in promiſing Rewards for the Good and Brave. Let *Great Men* therefore ſtudy to engage their Friends to a voluntary Compliance; for no Power

Power is pleaſant, unleſs exerciſed over ſuch who willingly ſubmit to it. And it ſeems to me, as if Providence deſignedly ſet ſuch to rule over the Obſtinate and Refractory, whom it looked upon as deſerving in this *World* to undergo the Puniſhment of *Tantalus*, who is feigned, in *Hell* to be diſquieted with Apprehenſions of a *Second Death*. 'Tis a crafty and ſubtile Deſign of thoſe too, who, when they fear an Agreement between their *Domeſtick Inferiours*, buſy themſelves in ſowing Diſcord, and Strife in their *Families*, and in cheriſhing and foſtering of Enmity; for, ſay they, *An agreeing Family plots againſt its Maſter*; *but where there is a Diſſention, both Parts ſide with him*: But, ſay I, if they have got ſuch as are Diſhoneſt, and Unfaithful, why don't they rather puniſh, or turn them off, than keep them, to be in fear of 'em? But, if honeſt and faithful, to what end ſhould they be ſo? And what Service can be

expected from ſuch, who are always falling out, and quarrelling one with another? Let them therefore get the right Method of Government; tho' indeed this is no eaſy, and common Thing, and if we ſearch into the Truth of it; not altogether Humane, but hath a great deal that's Divine in it: Howbeit, this is the Doctrine of a different *Art*, which they who underſtand, will eaſily render themſelves eſteem'd, and very much belov'd, by thoſe who bear an intire brotherly Affection one towards another. And this is one of the wholeſom Precepts which it gives thoſe who govern others: *That they make themſelves Maſters of the united, and conjoined Wills, and Affections, of thoſe they rule over:* For by this means their Power will be both ſafer and ſtronger; and the Services of thoſe who obey far more Advantageous and Delightful. Whence they are more to be blamed who are at continual War with their

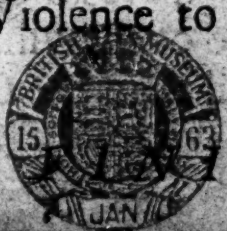
Do-

Domeſticks, who not only eſpouſe their Cauſe, but oppoſe 'em themſelves; doing all they can to their Diſadvantage, as their Adverſaries and Enemies: And by how much the more they find any one to be Induſtrious and Faithful, ſo much the more they keep him under, leſt if he once get his Head above Water, he ſhould go off to another, or betake himſelf to ſome Buſineſs of his own: Tho' 'twould be better, as the *Ancients* uſed to make *Free-Men* of their *Slaves*, who had been good *Servants*, ſo for *theſe* to raiſe ſuch from a mercenary and ſervile, to a voluntary and more equal *Friendſhip*; and not only better, but more for their Profit too. For what Eſtate, what Poſſeſſion is ſo fertile, and brings in ſuch plenty of all ſorts of Advantages as a Friend does? And how great a difference muſt there needs be, between having our Buſineſs managed, and Perſons taken care for, by thoſe who do it out of real *Friendſhip*, and ſuch in whom there's

there's but little of the appearance of it, and nothing at all of the thing it ſelf? For it can't be thought but that they who as it were expoſe to hire the uſe of their Lives, ſhould mind the little Reward of their Labours, and the uncertain Hope of their Advantage, regard their own Intereſt, and be only thoughtful and ſolicitous about themſelves, Wherefore as *Husband-men*, who don't hold their own *Land*, but what they Rent of their *Land-lord*, neither plant *Trees*, keep their *Farms* in order, build, or repair their *Houſes*, but mind only to manage the *Tillage* ſo, as that the *Ground* may bring fourth the moſt plentiful *Crops*, whilſt in their Hands, with the leaſt *Charge*; ſo *theſe*, whilſt they toil like *Labourers*, neither ſtudy to promote the *Intereſt*, and *Advantage* of their *Superiours*, nor heed how they lye neglected, and run to Ruin; but make it their whole deſign, to carry off the moſt they can, in as ſhort a time as poſſible: But when once brought

brought over from *Gain* to *Love*, and that ingenuous and gratuitous *Friendſhip*, now, as if the Ground was theirs, they no longer conſider how much they have gotten, this or the other *Year*, from this *Commerce*, or, what Advantage accrews to them from thence, but all their Care and Endeavour is, to ſet *Us* out, and make our *Eſtates* and *Buſineſs* yield a more plentiful *Crop*. Therefore they ſtrive to expreſs their Love and Good-will to Us, are willing to ſuſtain any Labour, undergo the greateſt Danger, as ſoon upon our Account as their own: Neither do they now grow tired, and take their Eaſe, or look out for any thing for themſelves ſeparate from Us. Which *Friendſhip*, unleſs *Pride* deſtroy *Humanity*, and we lay aſide the Nature of *Man*, and put on that of Savage Beaſts, ſpontaneouſly ſprings up, and comes to Maturity: For there is nothing that Man is capable of enjoying, that is more delightful than the Converſation

tion of his fellow Rational *Creatures*, eſpecially ſuch of it as is agreeable: inſomuch, that they who treat of this Subject ſay, *that a Wiſe Man can't be happy without Converſe.* And nothing is more Natural, than greatly to eſteem and love thoſe things which we are delighted with. Beſides conſtant Company and Society in one and the ſame *Family*, very much conduces to the engaging of Perſons Affections to one another; for you may obſerve even ſome *Beaſts* to hanker after thoſe they have been uſed to feed with, when you take them from 'em. So that they who neither cordially Love nor cauſe to participate of their Riches, him whoſe Fidelity they have experienced, whoſe Induſtry they approve, whoſe Manners they commend, and whoſe Love and Affection they have had the full Trial and Knowledge of, ſeem to me to offer Violence to Humane Nature.



S.

ERRATA.

PAge 4. line 22. read *more diſtaſte*, p. 21. 19. r. *proceed from*, p. 39. l. 25. del. *by*, Ibid. l. 26. after if, add *by*, p. 48. l. 22. r. *or at*, p. 59. l. 19. r. *Peter K.* p. 100. l. 6. *for is* r. *are*. p. 99. l. 14. r. *alſo*.

In *F. Caſa*'s Offices.

PAge 15. line 16. *for you* read *we*, p. 25. l. 19. *for threatning* r. *thwarting*, p. 58. l. 33. *for Faith* r. *Truth*, p. 65. l. 1. *after only* r. *not*.

15
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JAN